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Christian Courier

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Women feel 'connected' at celebrative conference

Caught between secular women's movement and male-dominated church

Marian Van Til

TORONTO — "We feel so lonely — many women expressed that. Sometimes it's good to find out that your own thinking isn't an aberration. It was so encouraging, healing, to be with women who perceive themselves and the church in similar ways. This conference gave women the opportunity to find out about one another."

That's how both the purpose and the effect of the conference for Christian Reformed women held on September 18-19 in Toronto was described by Rosanne Lopers-Sweetman, a

conference organizer. And according to the handful of the 55 attendees CC contacted for comments, the conference easily met its goal.

The theme was "Women Celebrating God's Image" — with a reference to Luke 24:22 in which the disciples express amazement at the faith of the women in their lives, who have gotten up early to go to Christ's tomb: "And some of our women astounded us...."

Rev. Marchiene Vroon Rienstra, who grew up in the Christian Reformed Church, graduated from Calvin Semi-

nary in 1978 and is ordained in the Reformed Church in America, was the featured speaker.

"She celebrated the women in the gospels," explains Lopers-Sweetman, "and how they exemplify a pattern that we can claim for ourselves."

"Women working for change in the church — some for liturgical change, or in structure or other changes — feel depleted by church life rather than nourished by it," asserts Lopers-Sweetman. "This conference helped nourish them."

Many conferees interviewed said it was the "connectedness" they felt with other women, and just knowing there are other women of like mind, which made the conference rewarding.

For no one was that perhaps more true than it was for JoMae Spoelhof, who made the nearly four-hour trip from Rochester, New York, to attend. Spoelhof describes herself as a CRC pastor's daughter who grew up "conservative" (and for a few years in Neerlandia, Alberta). "I always 'bought the system,'" she says.

A member of the Rochester CRC, she has "pulled together" (her term) a network of about 50 people, men included, called Equal Partners. Its main purpose is to keep women, especially, from feeling isolated and thinking they're fighting a lonely and often losing battle for openness and equality in their local congregations. That, says Spoelhof, is especially necessary in a geographical area where there aren't many CRCs. So she herself was much refreshed by the Toronto conference and the contacts she made there.

Too feminist and too Christian

The conference didn't focus only on the church. Seven workshops dealt with women in the professions, the arts, home and volunteer work, so-



PHOTO: ROSEANNE LOPERS-SWEETMAN

Chatting about the conference outcomes: Jessamyn Looyenga (1st CRC, Toronto), Johanna Peetoom (Chatham), Jane Batterink (Port Perry), Elly Duiker (Willowdale) and Cheri Buiter (Woodstock).

cial justice organizations, ecumenical organizations, ministry and church work, and academic work.

"These were in every sense of the word *workshops*, asserts Stephanie Baker Collins, a Citizens for Public Justice researcher and leader of the session on women in social justice organizations. She says the eight or so women in each of her two workshops did the "work" after she gave a brief introduction.

Collins brought up in her workshop an "an over-arching issue," she says, variations on which the other workshops dealt with also: "The secular women's movement has trouble with your faith and the church has trouble with your work for

equity."

Collins says many devout women experience that. In her workshop she paraphrased an Orthodox Jewish woman who says in *Half the Kingdom*, a National Film Board presentation: "I'm tired of Orthodox Jewish men telling me I'm too feminist and feminists telling me I'm too religious."

In that kind of context, the conference "was a spiritual refreshment and made us feel encouraged," says Rosanne Lopers-Sweetman. "I was hoping people wouldn't give up on the church," she explains, "and they haven't. It was very good to realize that we — women — have made significant contributions."

(See related stories on p.20)

Face realities of aging and dying, says sociologist



PHOTO: BERT WITVOET

Henry Holstege

Bert Witvoet

BURLINGTON, Ont. — "Never stop embracing and kissing your children,"

a sociology professor told his audience, "so that when you get old someone will come up to you, put his arm around you and say, 'Mom, I love you. How're you doing?'"

Dr. Henry Holstege from Calvin College, Grand Rapids, Mich., was giving a down-to-earth talk to caregivers and children of aging parents at a recent caregivers' conference.

The event, which included eight workshops focusing on "Caring for the Elderly," was co-sponsored by diaconal conferences of the Christian Reformed Church and by Salem Christian Mental Health Association.

Holstege's remarks followed a meditation by Ben Vandezande of the All Ontario Diaconal Conference, in which Vandezande had pointed out that "older folks have gifts as well as needs." Vandezande had urged people who minister to the elderly "to affirm the burden of old age, to focus on the beauty of life and to set your eyes on eternity."

Difficult dynamics

Holstege threw a few curve balls at his audience. He first quoted Philippians 5: 8, which

See WHEN — p.2...

In this issue:

Opening a window in Chinap.10

A solution to Middle-East conflict?p.12

Communion of female saints ..p.20

Thinkbit

"History is a set of lies agreed upon."

Source: Napoleon Bonaparte

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News

When is it time to die?

...continued from p. 1
says that "anyone who does not provide for his relatives, and especially for his immediate family ... has denied the faith and is worse than an unbeliever." Holstege then asked, "What is your role when a parent who has controlled or abused you needs help?"

Holstege cautioned against taking an aging parent into a son or daughter's home without considering the effects on that person's family. Sixty-five percent of children who take parents into their homes have

to spend 40 hours a week on direct physical care for them, he said. He added that the bulk of parent care is done by daughters and daughters-in-law.

He also urged churches to provide respite care for those who are providing care in their homes.

According to Holstege, most children wait too long before taking their aging parent to a nursing home. He warned such children to be prepared for anger on the part of the aging parent. "No one looks forward to going to the last place before

death," he said.

Holstege had a number of suggestions for those who have parents in nursing homes: touch your parents; decide ahead of time what to talk about; budget your time; occasionally bring a present; never forget a birthday or anniversary; include your parents in family reunions; and assist your parents in their worship.

Afraid of pain and indignity

In his second talk, Holstege addressed the more controver-

sial questions of "death management" and euthanasia. With health costs skyrocketing and people dying older and needing more care, the question "When is it time to die?" cannot be avoided, he said.

"Older people do not fear death," said Holstege. "They fear dying in indignity and pain."

According to Holstege a competent person has a right to refuse treatment. And he urged his audience to write out powers of attorney for medical reasons.

"We have to reduce fears about the process of dying," said Holstege. "We have to meet the social and spiritual needs of those dying."

Holstege believes that "life is being extended beyond where I think it should be extended." He reminded his audience that in the past pneumonia was the old person's friend.

The medical community has to focus on reducing pain rather than on prolonging dying, he asserted.

'Care for the aged is changing'

Chaplain sees new challenge for families, churches

Bert Witvoet

BURLINGTON, Ont. — The pressure is on to keep more people out of long-term

care institutions, says Siebren Van Houten, regional coordinator of chaplaincy services for Hamilton and Niagara.

Political bombast



PHOTO: BERT WITVOET

Bert Witvoet

ST. CATHARINES, Ont. — Jean Charest was in this city spearheading the Progressive Conservative political campaign. With him appeared Robert Nicholson, a Niagara region PC incumbent (right in picture).

Nicholson launched into a tirade calculated to stir the emotions of his audience. He was attacking the Reformed Party, which has become a real threat to Conservative successes.

"Come October 25," Nicholson ranted, "Preston Manning will have this in common with Audrey McLaughlin, Jean Charest and Lucien Bouchard: he won't have a seat!" Everybody laughed, including Charest.

Unaware of what he had just said about his party's second-most important candidate, Nicholson handed the mike to Charest. Charest immediately assured the audience that he had no intention of losing his seat come October 25. Whereupon Nicholson sheepishly asked, "Did I blow it?"

Van Houten led a workshop, "Government Directions and Assistance," at a recent conference for caregivers (See related story above).

"Old age is now considered to start at 85," says Van Houten. "People are living longer and accessing more social and medical services. As a result there is going to be a shortage of funding."

He informed his audience that the Ontario government plans to implement Bill 101 in 1994, which will amalgamate the Nursing Home Act and the Home for the Aged Act and set integrated standards.

One phone number

The long-range plan of the Ontario government, says Van Houten, is to combine acute care and long-term care into one stream and to provide regions with a one-stop shopping place for a whole range of social and medical services.

Such a system will serve adults with physical disabilities, elderly persons who need long-term care and support services, and people of any age who require health services at home or at school.

A multi-service agency will be in place in each region, says Van Houten, "which will mean people can go to one place and call one phone number and say, 'My father or my mother needs some care.'"

This regional agency will assess the needs through a placement committee, he adds.

Van Houten told his audience that the first con-

sideration of such a committee will be: "How can we keep this person in the community and out of an institution?"

Another change will be that people will no longer be able to go anywhere in the province for care, he adds. "Each municipality will receive an envelope of funding and each local agency will decide how it will be spent."

Pastoral concerns

One reason the chaplaincy services are involved in Bill 101 and other future legislation is that they want to make sure spiritual care for the aged will not suffer under the new approach.

"We must make sure that we retain our rights as religious communities," says Van Houten.

Places like Shalom Manor in Grimsby, Ont., and Holland Christian Homes in Brampton, Ont., will lose some of their Christian character under the new regulations, he thinks, because there will be less control of beds and less access to fund-

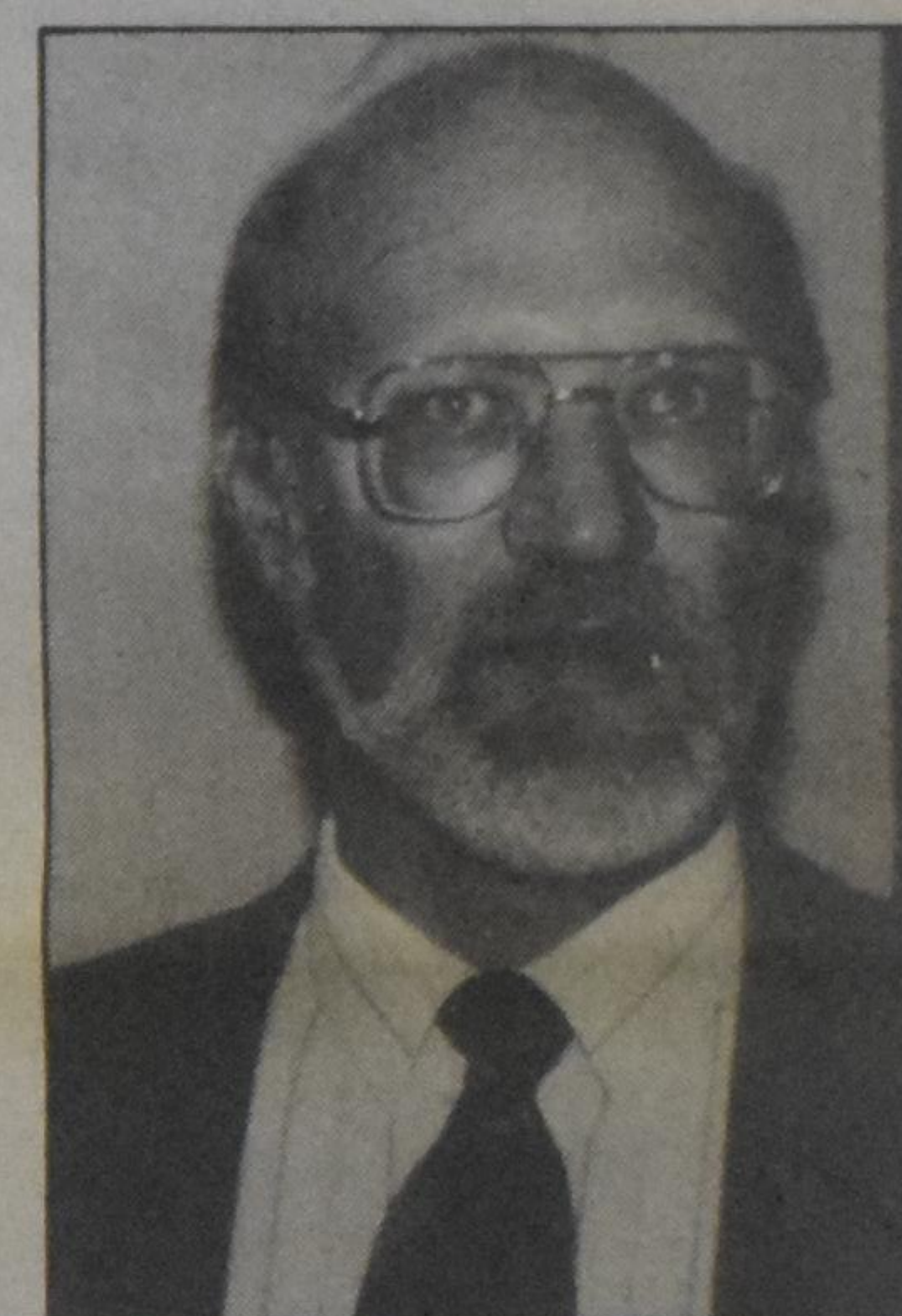


Photo: Bert Witvoet

Siebren Van Houten

ing for social care.

Another change will be that "whereas in the past it was easy to access acute care, the focus now will be on dying at home," says Van Houten. "At home" may mean the parental home, a son or daughter's home or an old age home, he adds.

According to Van Houten, the Ontario government is considering giving tax credits to people who stay home to take care of a parent or anyone with an illness or disability.

Demographics are changing

The Ontario Ministry of Health booklet "Partnerships in Long-term Care" reports that

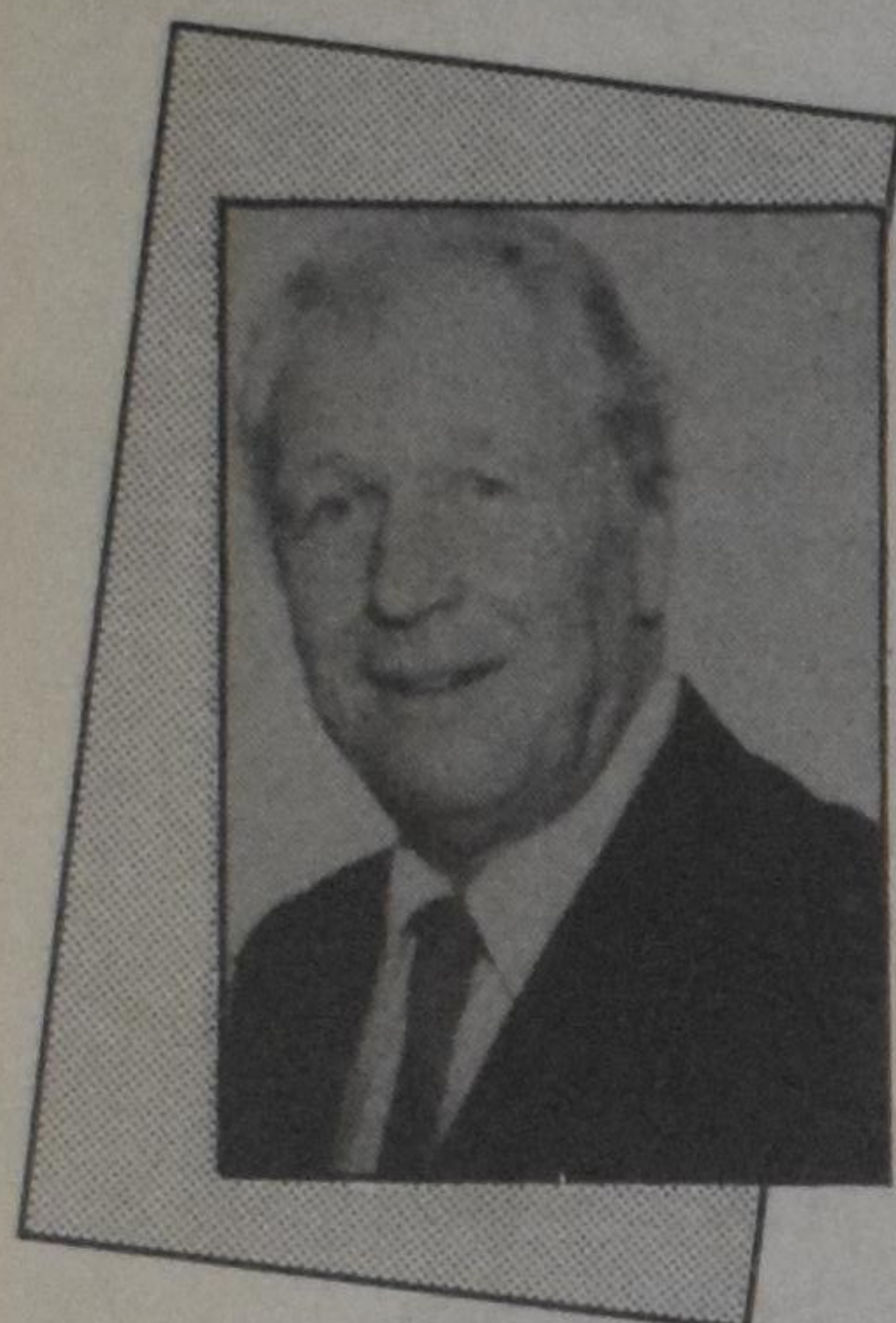
— By the year 2010, the number of people in Canada aged 65 and older is expected to increase by 45 percent from 1992, based on the 1986 census projections.

— Thousands of younger people with disabilities will outlive their caregivers in the next 20 years.

— Medical and hospital systems based on high-tech acute care have increased costs by 10 to 12 percent each year over the past decade.

Comment

PRESSREVIEW



Carl D. Tuyl

The election cacophony continues unabated. Politicians are competing with each other about how long it will take to chop the deficit from the national budget, and whoever does not take all those promises with a truckload of salt might be in the market for a nice piece of swamp in Florida.

★ ★ ★

Recent polls indicate the possibility of a coalition government after the coming election. The October election will be a cheapie since the enumeration of last year's referendum is still valid in all but one province. Quebec held its own referendum, but provincial enumerations cannot be used for federal elections.

★ ★ ★

The government of Manitoba imported a Yankee consultant to cut the cost of health care. As a result of the consultant's advice the government planned to carve a chunk out of the system. Manitobans told premier Philmon what they thought about that by defeating his government in no less than five by-elections. Three ridings went to the NDP.

The Manitoba government now has a majority of one in the legislature. Time to start shredding the files and rewarding the faithful with good old patronage.

★ ★ ★

Our best wishes go to the Governor General, who is recovering from his recent hip replacement operation.

★ ★ ★

Cities and towns on the shore of the St. Lawrence Seaway in Ontario are being invaded by cigarette smugglers

who navigate the water with high-powered boats. Rival smuggling gangs are having gun battles on the river with fire power that conjures up pictures of the Seventh U.S. Fleet. The mayor of Cornwall, who spoke up against the illegal trade and its criminal consequences, went into hiding after threats on his life.

★ ★ ★

Vancouver's mayor Gordon Campbell is the new B.C. Liberal Party leader. Vancouver, which has taken over from Toronto and Ottawa as the country's fat-cat city, is in need of a new mayor.

★ ★ ★

Statistics Canada, always on guard for the True North, found that three out of five adults in Canada had trouble understanding government forms.

★ ★ ★

Your scribe received a letter from the Dutch Ministry of Defense. As far as my understanding of it goes, it might just as well have been written in Sanskrit.

★ ★ ★

The *Globe and Mail* reports that the Southern Baptist Convention estimates that 46.1 percent of people in Alabama are at risk of going to hell. Statistics Canada has not yet come out with figures on the estimated eternal destination of Canadians. Perhaps after the election.

★ ★ ★

Canada, so far, is the only country which has ratified

NAFTA, the North American Free Trade Agreement. The agreement is getting rough treatment in the U.S. Congress, with even a lot of President Clinton's Democrats making angry noises. A lot of that is posturing, though. A bridge here, a road there and a contract for some plant in their district will convince a lot of legislators to vote in favor.

★ ★ ★

Clinton hired former Chrysler chief Lee Iacocca to advocate for the trade pact. I would love to see a debate between Iacocca and Perot. That might be more interesting than the debates we will be treated to in this election campaign.

★ ★ ★

The President's proposed health care plan, too, is navigating choppy waters. While President Clinton presented the plan to Congress on Sept. 22, business lobbyists were whining and dining the powerful to have them line up against the plan. Lobbyists are flocking to Washington and Ottawa like bees heading for the flowers. Interest groups are throwing their money around to safeguard their stake in the market. Money doesn't talk, it yells.

★ ★ ★

Peace in Palestine is still a paper peace: the streets of Jerusalem are far from peaceful and the countryside is not safe.

There was a moving editorial in the *Manila Times*: "For centuries people of the

Middle East have inspired the rest of humankind with their profound insights into the nature of humanity... and in the universal brotherhood of all God's children. Often, however, these same Middle Easterners have failed to practise what they preached. Jews and Muslims are again teaching the rest of the world... how to rise above deep-seated hatred and how to turn their backs on centuries' old enmity."

★ ★ ★

The kingpin in the Middle East peace efforts is Syria's Hafez Assad, who controls a lot of Palestinian guerrilla forces. Syria is still arming itself with weaponry bought from North Korea. The stuff is delivered by Russian cargo planes.

★ ★ ★

Boris Yeltsin pulled a fast one. He pink-slipped the whole Russian parliament. I am sure that many Canadians would like to do the same thing from time to time. Only our Gover-

nor General can do that — after the prime minister determines the date for an election.

★ ★ ★

And here is sad news: members of the St. John's Lutheran Church, founded in 1885 in Kanawha, Iowa, by Norwegian immigrants, will auction all the church's assets on September 24. The aging congregation decided to disband because of its dwindling numbers. If it weren't so far away I would go there and bid on the pulpit.

★ ★ ★

Like always there is good news too: Kenneth and Claudia Robinette in Rockingham, North Carolina, who own a 4000-sow swine farm have eliminated all odors from their operation by high-tech means. Even their neighbors don't raise a stink anymore.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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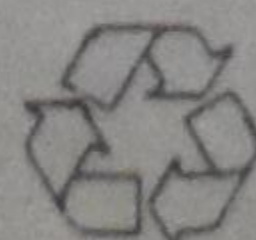
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Editorial

A time to legislate a 35-hour work week

The economy is a very important issue in this election campaign, no doubt about it. But how we address the issue depends very much on our understanding of what makes for a good economy. For Christians a good economy is the one that says that people cannot live by bread alone, but that they can live only if all the words of God regarding good living are observed.

Most political parties fall far short of recognizing that as they address economic issues. The Liberals and New Democrats want to kick-start the by-bread-alone economy by creating jobs with tax money. This approach assumes that we can go on with our standard of living and that we can spend our way out of this recession. It's the alternative of no pain. Back in our minds we hear the echo: "no gain."

The Progressive Conservative Party and the Reform Party want to cut government spending. They, at least, are willing to accept the necessity of pain so that confidence in the economy can be restored. But the economy they want to restore is again the by-bread-alone economy. The problem with the "conservative" approach is that the distribution of pain will be very unequal. Those of us who have a concern for the unemployed and the unemployable consider this a heartless approach.

Let's suffer together

Nobody wants the inequity of an economic breakdown. But what's wrong with a communal lowering of standards?

Is there no way that we can begin to solve unemployment, for example, by having those who work accept a loss of work time without pay? If there is 15 percent unemployment in a region, could the 85 percent who work not lose five hours a week to make room for that 15 percent?

That kind of solution is preferable to simply cutting taxes and removing social services

while allowing the inequity of work opportunity to continue. Allowing more people to work will restore a sense of dignity and hope to the unemployed and will automatically mean less use of social services and lower taxes.

Could the government not introduce social contract legislation that instructs private companies and their unions to institute a 35-hour work week with certain necessary exceptions?

According to futurologists of the past, mechanization and computers should long ago have led to a shortened work week. So far it has not happened. What has happened is that many people are out of work and those who do work are overburdened.

A lack of communal spirit and a fair amount of greed have allowed us to blind ourselves to the obvious solution. It's time to take the bull of mechanization by the horns and legislate a 35-hour work week across the board.

Something to think about as October 25 approaches.

BW

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Flowers for God

Last Sunday morning we sang the song "Lord, you are more precious than silver; Lord, you are more costly than gold; Lord, you are more beautiful than diamonds; and nothing I desire compares with you." That's a love song. Sometimes I can't put my heart into such a song. But last Sunday I could.

I wonder sometimes how other people manage to sing love songs more often with real joy and conviction. You get the feeling that they are in love with God, in love with Jesus. I envy them.

I like God a lot, but I'm not always in love with him. I like the teachings of Jesus. They're good for me. They help me avoid a lot of problems. When I follow Jesus' teachings I feel that I'm in touch with the mystery of life. I like God's law for life. The word "law" doesn't turn me off at all. God's law "makes wise the simple."

I often think how rich I am when I reflect on my marriage and family and friends. And in spite of what we have done to the environment and to each other as a society, there's still so much to enjoy in life.

I also thank God for a way of thinking that helps me understand what goes on around me. In part I possess the mind of Christ. What a difference that makes. I may be saddened by

the power of evil, but I'm not perplexed.

One of the greatest things about the Christian life is that we have been entrusted with one or more tasks. This year I'm an elder in my church. I had a strong sense of being called to eldership this time, even though it pains me that some capable women cannot yet be elders. I had a similar strong conviction when I was appointed editor of CC 11 years ago. It's nice to know that you are in the place where God wants you to be and that you may help his Kingdom come.

I experience all these things without being a great "lover" of God. But this Sunday I felt like buying flowers for God. I ended up buying flowers for my wife instead ... a day or two later.

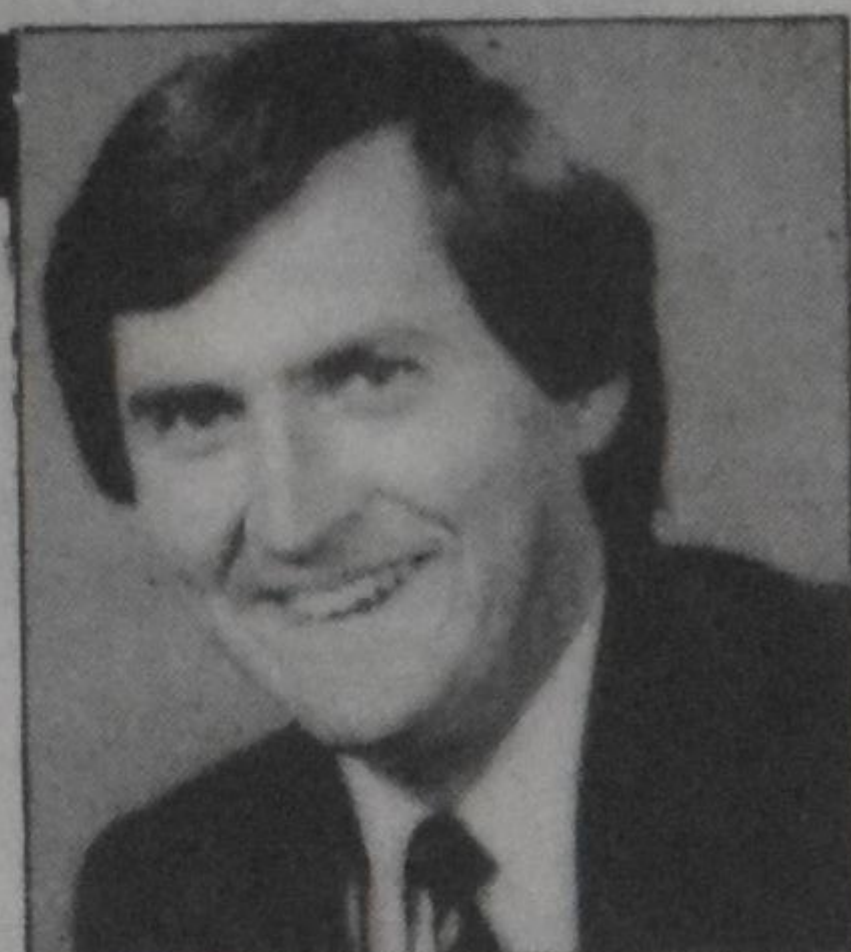
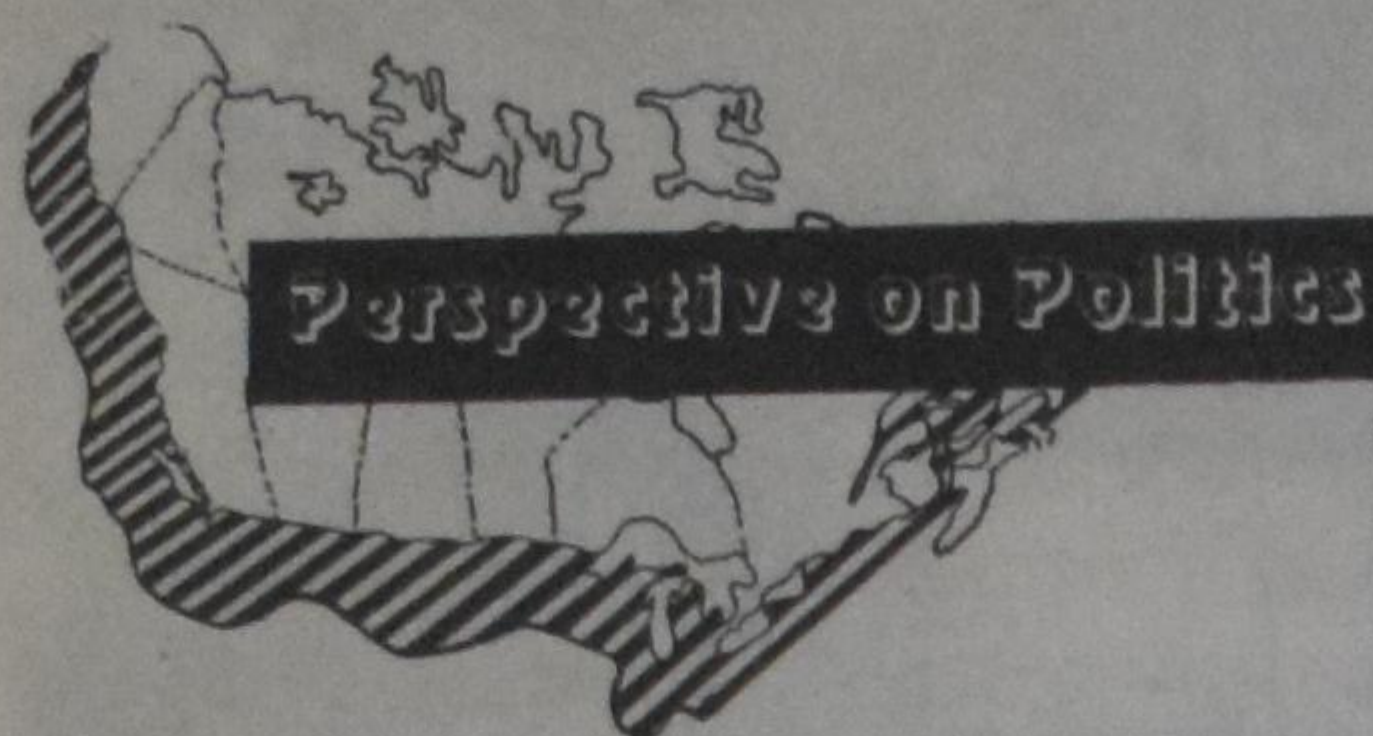
It's the same thing, really. You can never make a direct contribution to God because he owns the whole shebang anyway. He made the flowers that I bought with the money he provided through the task he gives. And I ended up giving the flowers to someone he also gave to me.

What shall or *can* I render to the Lord for all his benefits?

The only thing I can directly give to the Lord is a love song.

BW

World Politics / Letters



Paul Marshall

Emerging patterns of conflict

It's hard to believe that only a few years ago we talked of a "new world order," and when we looked at the international scene our hearts were filled with relief and joy, not fear and despair.

Somehow the world seems to have gone sour since then. There are vicious wars in Bosnia, Sudan, Liberia, Angola, Sri Lanka, Georgia, Azerbaijan, Tajikistan and Somalia. Poland has elected a government with a heavy communist component. Russia is descending into political chaos and many former Soviet satellites are wondering whether they can survive.

This has shattered the naive, even utopian, expectations of some both on the right and the left. They tended either to see communism as the cause of all trouble in the world or to see the U.S. as a villain which used anti-communism as a smoke screen for its pursuit of its own economic interests.

These contentions dangerously misstate the case. They give the false impression that if only these nasty superpowers got out of the way then the rest of the world would exist in harmony and peace.

But with the apparent passing of one superpower, the world is getting back to its traditional habit: making war on a (comparatively) smaller scale.

Improvement, not perfection

Despite the fact that we can never be utopian, we should not assume for a second that we just have to accept the situation as it is, as though *nothing* can be done. There are means available to limit international carnage. Diplomacy is one. International law and mediation is another. Building webs of economic ties is yet another.

But we will only be able to take such steps if we have some idea of what the major dynamics actually are in the world. This can be helped if (along with the terms "East" and "West") we also drop the category "Third World." This last phrase has pervaded our vocabulary for so long that we forget its origins. It was used originally to refer to all countries other than the East or the West. As many of these countries were and are poor, the term has been stretched, supposedly to refer to the poor of the world.

But it is really only a rag-bag category. It actually includes the rich (Saudi Arabia, Kuwait...), the rapidly growing (South Korea, Singapore...), the increasingly powerful (India, China...) as well as the poor and weak. It includes vastly different cultures and countries. What do Nicaragua, Uruguay, Saudi Arabia, Botswana, Taiwan and Indonesia actually have in common?

Cultural groupings more appropriate

In understanding the world we would do well to emphasize different cultural groupings; these groupings, in turn, reflect different religious histories. The major groupings are: Latin America, Black Africa, the Islamic world, India and the Confucian world (China, Japan, Korea, Singapore...).

These groupings are already showing marked economic differences. Indeed, the best indicator of future economic performance may well be in which bloc a country falls.

They, so far, reveal less about the political front in that they don't show much about patterns of international tension. However they do reveal something else. It is significant that the three areas of recent international conflict which involve Western forces (Bosnia, Somalia, Iraq) are all on the boundaries of the Islamic world.

This is a pattern that is likely to be repeated in the future unless we begin to understand and, hence, learn how we might avoid it.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

Let's faith it: 'face' is wrong

Your "Thinkbit" on the front of the September 10 issue was not correctly quoted or attributed. It should run thus: "Tradition is the living faith [not "face"] of the dead, traditionalism is the dead faith of the living." Chuck Swindoll may indeed have repeated this often-

quoted saying over the radio, but he undoubtedly took it from Jaroslav Pelikan's *The Vindication of Tradition* (Yale University Press, 1984), p. 65.

David T. Koyzis
Hamilton, Ont.

Christians can be 'pantheists'

The headline in the Aug. 27 issue stating that Christians object to the protests at Clayoquot Sound because of pantheism made me think. I am grateful for any article which accomplishes that.

Trees are very close to me. Our house is surrounded by them. Tests have shown that sick people recover faster when they can see trees. To some degree we are all sick.

What is so special about trees? God has assigned to each part of creation a certain place, but just as God has allotted to humans a position of priority, so trees, too, have always played an important role in the creation history.

Beauty before economics

Original sin, for instance, is closely connected with a tree. I now am inclined to think that the Tree of the Knowledge of Good and Evil represented the tree as a species and that the sin of Adam and Eve was that they broke the bond humans had with creation in general and with trees in particular when they ate of the fruit.

When God created the tree it is recorded in Genesis that it was beautiful to look at and also had delicious fruit. In that order: *beauty* before economics. When the Adversary described the tree, the fruit was mentioned first. I think that is the first recorded example of "capitalism" where personal greed (the fruit) is seen as more important than beauty. Satan promised an eternal life of superiority. He sounded quite like our television commercials for 649 lottery tickets. Money, so lies Satan, is the ultimate source of bliss.

Trees are essential

What is so particular about a tree?

Jesus died on a tree. His skin and bones were first impregnated into wood when shreds of his body were cruelly hammered into its fibres. Before Jesus' blood dripped into our earth, it soaked into the grains of the tree.

A tree is a micro-symbol of the earth. The tree has a massive core of basically inert material with only a very thin layer of life on the edge, just as our earth. I think that each tree in essence represents a tiny globe.

But it also represents us. Why? Because trees produce the oxygen we breathe. Trees are essential to life.

Somebody has calculated that each human being needs 4,500 trees to sup-



ly sufficient clean air. Each year we are joined by almost 100 million new co-inhabitants in our planet. If this calculation is true then we need annually 450 billion new trees just to keep pace with the increase in the world's population. Now we cut billions of trees to supply us with toilet paper, tissue paper, advertising junk mail even though it means that each tree we cut constitutes another nail in humankind's coffin.

Christ is all things

We Christians easily label others who think not quite like us. Pantheism is now the latest heresy. Perhaps. Colossians 3:11 says, in Greek, *Ta panta kai en pasin Christos* which means that "Christ is all things and in all." Please note the order: *ta panta*, all things, comes before all people. We are Christ's Body and thus we too are "all things."

We are as much part of a tree as a tree is part of us. In other words, because Christ is present in all things, we are present in all things and in all people. That to me sounds pretty pantheistic. I think that Christians also can be "pantheists," perhaps should be, seeing God in all things. Compare Psalms 19 and 24.

Of course this does not mean that all pantheists are Christians; far from it.

Trees are so important that the Bible starts with them and also ends with them. Even in the New Creation, which Revelation 21 reveals, the next and last Bible chapter mentions that *The leaves of the Tree are for the healing of the nations*. In the Perfect New Creation the leaves of the tree are still needed to heal. Ponder about that a bit.

Bert Hielema
Tweed, Ont.

Letters

Not a positive beginning

Your Thinkbit on the first page of your September 3 issue was an unfortunate choice. The reply from the frustrated teacher was very offensive and belittling. I would be most upset if one of the teachers at my school would respond in such a fashion to any child, no

matter how aggravating the situation may be.

Another front page item included a picture and a poem about a "trapped little maid" returning to school. With this verse *Christian Courier* has not painted a very positive picture of education.

In the context of our Christian community and our Christian schools, both items are unacceptable. Surely there were positive alternatives to choose from to highlight your back-to-school issue.

A. Ben Harsevoort
Ancaster, Ont.

Let environmentalists and loggers stand together

Your August 27 front-page article on Clayoquot Sound concerns me. I don't presume to know too much about this particular area, but I am employed in the forest industry and am interested in its long-term stability for the sake of my community's and my family's livelihood.

The environmentalists deserve some sympathy for standing up, or in some cases, for lying down for a cause they believe in. Beyond that, I don't think they realize how complex the issue they are protesting is.

Old wood decays

First, old growth forests are few and far between and are probably not worth leaving alone (preserving?) beyond a certain age. Old wood decays, the wind blows it over or lightning burns it up if bugs have not already gotten to it. All of this can happen before a tourist happens along on a hot summer day with his carelessly lit

campfire.

Second, the "common practice of log shipping out of province" is not that common. It is probably done in the north when foreign prices are higher than what local mills are prepared to or can pay. Transportation costs can also be a factor. This is a problem of forest management and timber allocation in which the provincial government surely has a pivotal role to play.

Big machinery

As for clearcutting and reforestation, I know from observation that trees are planted as soon as old logging sites can be cleaned up (it didn't used to be that way) and that clearcuts are much smaller than they used to be. "Heavy logging" is a result of big machinery in the woods, work that in living memory was done by horses, at least in my area of the interior, where trees are not as large as on the coast.

You can see which side I am on. Two of my sons work in the mills, as do I. I hope there will continue to be employment for them in the future should they want it. Therefore responsible management, or "stewardship" as we would call it, is my "thing."

Beyond the pot of gold

Probably we have to see beyond the pot of gold at the end of the rainbow; i.e., the dollars and cents. Perhaps the huge corporations have to give way to smaller enterprises and better uses have to be found for the wood we do harvest.

I hope that common sense will carry the day and that both the environmentalists and the logging community can communicate and live together rather than protest work sites or call for the government to intervene.

Norman Vriend
Houston, B.C.

Welcomes minority government for justice

If recent public opinion surveys are any indication, no political party will gain a majority of seats in the House of Commons in the next election. This may be good news for Canada.

Considering the apparent inability of our political leaders and their parties to express a comprehensive vision for Canada, a minority government that forces political cooperation among parties may hold the best hope for socio-economic justice in Canada.

The federal government's worsening debt and chronic budget deficits are high on everyone's agenda. They are real problems that require critical examination and responsible answers. But there are

other burning issues that must also be addressed.

Canadians and their governments must address the issue of future viability of Canada's environmental and social programs, including child care, education, housing and income security. We must face squarely some fundamental questions regarding the treatment of aboriginal peoples within Canada. And justice for the millions of refugees and hundreds of millions of hungry people the world over must become a Canadian priority.

Responsible resolution of these problems demands political courage. Assuming we all want Canada to continue to be a haven of hope among the family of nations, we will want

our political leaders to think beyond narrow partisan interests and put national and international well-being far ahead of special interests and party power.

The leader who abandons partisan preoccupations in favor of a principled pursuit of justice for all will gain the support of countless voters who are fed up with image politics.

Of course, the responsibility of declaring one's political convictions lies not only with those who aspire to become prime minister or member of parliament. Voters also have a responsibility to make known their fundamental concerns as citizens.

Gerald Vandezande
Agincourt, Ont.

Rooftop Musings

Alyce Oosterhuis



On being proud

When our family moved into Claremont Drive in 1952, the bare wooden floors were more splintered than finished and had to be covered with linoleum. The linoleum was cheap and easy to clean, and "good enough for us." Many years later, when the lino had lost its sheen, it was replaced with a drab brown carpeting which was cheap — and "good enough for us."

The "good enough for us" mentality has prevailed to make me a bargain hunter. It is the mentality with which many of us immigrated to Canada — "good enough" that is, until today.

Today, I think that I and every Western Canadian Christian Reformed person has the right, if not the mandate, to be proud and to proclaim that The King's College campus is "good."

After working for years in "good enough" rooms where carpets buckled, radiators spit out at undesired moments, heaters worked overtime or no-time, ceiling tiles hung precariously and venetian blinds disgraced rather than graced windows, the new campus appears to be a "good" which goes beyond the "good enough."

It has open areas that are tastefully decorated, classrooms with chairs that match, a heating/cooling system that is computerized, a performing arts room that is an acoustical marvel, a greenhouse where the bright Alberta sun promotes new growth, a library that is visually inviting, a gymnasium with a wooden floor off which things bounce; and every office has a private bathroom.

The college could have simply taken the eight-storey hotel it bought, built some minimal science labs and made it a "good enough" campus for its purposes. But some visionaries looked beyond the immediate needs to create a dynamic campus from the old and new. The result is an aesthetic delight of which all supporters can be justifiably proud — not the kind of pride which makes us stand aloof from others, but a communal pride in which every financial contribution, every sweating brow and praying hand has been involved to create that which ought to be pleasing to God.

Another kind of pride

On the other side of the river in Edmonton, the province has built a new community college (GMCC), whose size and cost outflank The King's College immeasurably. This new college demands recognition as it stretches for a number of city blocks along the previously owned CN tracks. GMCC elevators punch the skyline while they dwarf the inhabitants. City and provincial officials speak proudly of "our" new GMCC presence downtown, where no costs were cut and the latest technologies were implemented. But in their boasting I hear a pride of "unduly high opinions of one's own qualities and merits" (OED), in which "good enough" was never an issue nor anyone's experience.

At the risk of being accused of a "sour grapes" mentality, give me The King's campus anytime over the GMCC campus downtown. Besides, as I compare the costs per square metre, TKC is a bargain.

Alyce Horzelenberg Oosterhuis is associate professor of education and psychology at The King's College in Edmonton.

Media

Calvin's Club Canada loves the Jays

Group gets mentioned on U.S. and Canadian TV, sees Jays wump Tigers

GRAND RAPIDS, Mich. (Calvin College) — They stepped lively onto the sizable motor coach, garbed in their Blue Jays hats and T-shirts, an assortment of Canadian flags poking out from beneath jackets and sweaters.

The mood was festive, yet anticipatory, for even as the 46 Calvin Canadian students settled into a spot on the bus, they knew that some 150 minutes later they'd be staking a claim to an upper bleacher seat at the corner of Michigan and Trumbell, in a place called Tiger Stadium, ready to watch their beloved Blue Jays battle the Bengals in a crucial American League East contest.

The occasion? The 1993-94 kick-off for Club Canada, a Calvin-sponsored group that arranges entertaining and educational endeavors for the college's nearly 300 Canadian students. Each of the 46 students paid \$10 to attend the contest, a price that included a game ticket, bus transportation to and from the game and a meal aboard the bus. Calvin's student affairs division also picked up half the cost of the trip.

Off to a good start

"We're trying to get Club Canada off to a good start," says David Guthrie, Calvin's dean for student development. "We figured what better way to

do that than organize a trip to Detroit to see the World Champion Blue Jays. Less than a week after we announced it, we had completely filled up one bus and had a waiting list of people that wanted to go. I think we could have filled up two or three buses."

Club Canada used to be known as the Canadian Concerns Committee, but last year the name was changed to reflect the merriment that takes place when the group gets together.

"We do all kinds of fun stuff," said Guthrie. "For example, we play broomball every three or four weeks. Yet we also try to do some educational things. Last year we had a political forum on the big Canadian referendum."

Heidi Kerssies is a senior Calvin student from Ottawa who was graduated from Redeemer Christian High. An elementary education major, she is a member of this year's Club Canada steering committee, a position she also held last year.

"I think Club Canada is a really good idea," she says. "I like Calvin because of its size. It's a nice community. And part of that community is getting to know the Canadians. Club Canada is a good way for that to happen."

Club Canada had a rollicking good time at Tiger Stadium

where their collection of Canadian flags drew some derisive hoots and hollers from the Tiger faithful, but also landed them TV time on PASS (the Tigers' station), TSN and ESPN (the nationwide U.S. sports network).

Of course the Calvin Canadians had a lot to cheer about as the Blue Jays scored five times in the first four innings, got two in the seventh, followed that up with a four-run eighth and added three more runs in the ninth. The final score saw Toronto triumph 14-8 as both teams com-

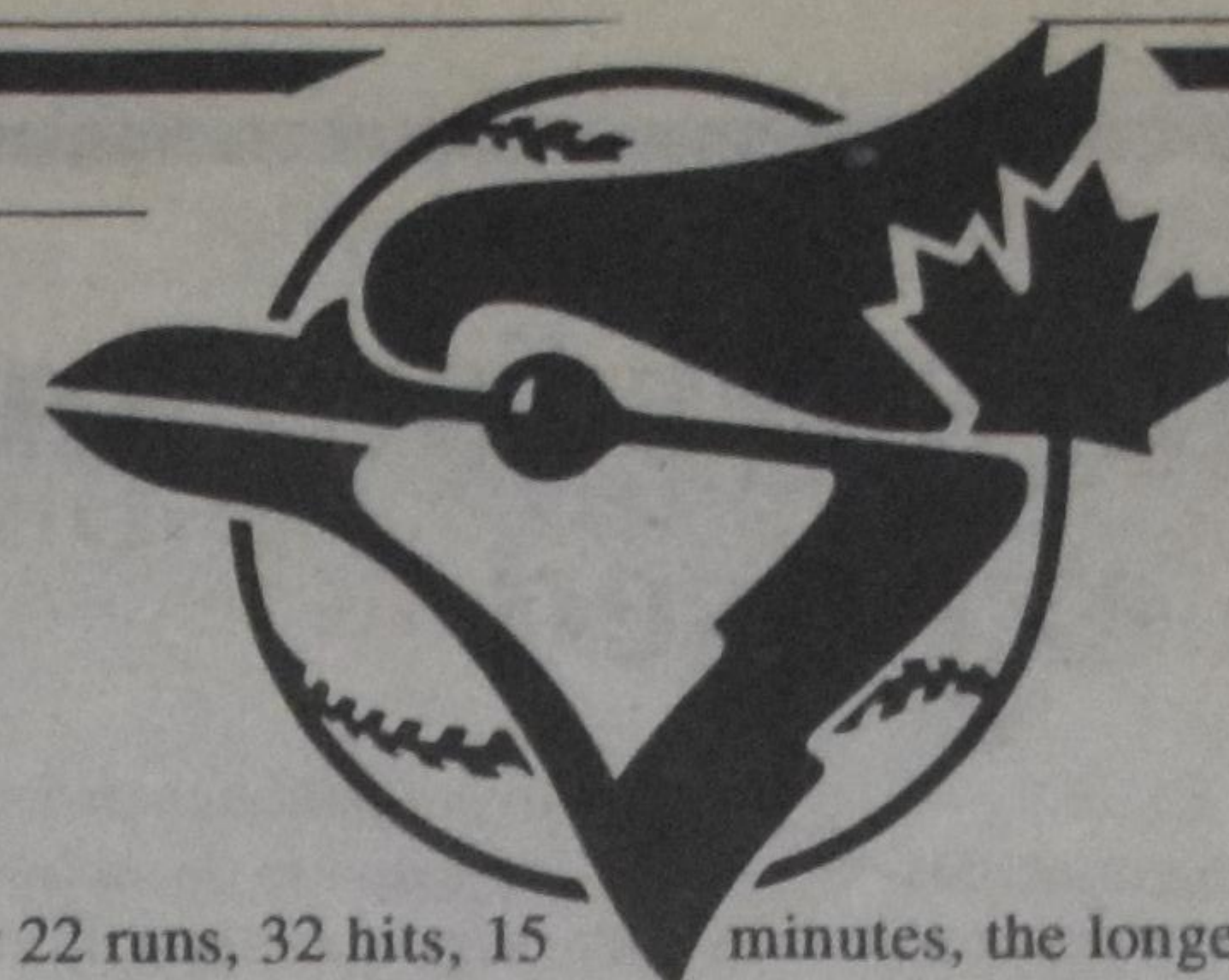
bined for 22 runs, 32 hits, 15 walks, five steals and four errors.

Baseball history

Other trip highlights included a Danny DeVito sighting (he was filming a scene at Tiger Stadium for his upcoming movie *Renaissance Man*), a smile and a wave in the ninth inning from Jays Leftfielder Rickey Henderson (after an *en masse* cheer of "Riiiiickeeey") and the knowledge that the group had seen baseball history in the making. That's right, the contest checked in at 252

minutes, the longest nine-inning game in both Tiger and Blue Jays history.

As Club Canada left the storied old ball park, the students walked down a series of ramps, through the bowels of the stadium and out toward Trumbell Avenue. And as they strolled, their voices came together in song, their flags flew and the strains of a familiar tune echoed through the corridors: *Oh Canada, our home and native land....*



U.S. Holocaust museum film accused of violating constitution

WASHINGTON, D.C. (TKB) — A film continuously showing at the new United States Holocaust Memorial Museum in Washington, D.C., has been charged with violating the First Amendment of the Constitution by a prominent Washington minister and broadcaster, who has appealed to Congress to put a stop to it. Dale Crowley Jr., whose "King's Business" radio program airs six days a week on WFAX, asserts that what he feels is the anti-Christian thrust of the museum's film, entitled "Antisemitism," violates that U.S. Constitution's First Amendment by promoting one religion at taxpayers' expense while denigrating another — in this case, Judaism over Christianity.

The entire film, Crowley charged, is anti-Christian. He is

urging members of Congress to view it themselves. He cited several examples in the film of what he described as "a taxpayer-financed assault against Christianity." The film includes assertions that throughout history "Christians persecuted Jews," and it "impugns" the Gospel accounts of Matthew, Mark, Luke, and John (accusing the four of falsifying the story of the crucifixion of Jesus Christ). Crowley also noted the film's failure to acknowledge any Christian compassion or kindness toward Jews, ever, for 2000 years.

"The museum is located on property donated by U.S. citizens, and is maintained at public expense by acts of Congress," explained Crowley. "So it is simply not right that American tax-payers should be forced to subsidize this kind of

religious intolerance, bigotry, and discrimination against Christians' faith."

All 535 members of Congress received a letter from Crowley hand delivered to their offices, urging them to support legislation or a resolution to eliminate the film from the museum's program. Crowley pointed out that the film "violates the very spirit of tolerance which the museum purports to exemplify."

Crowley's father, Dale Crowley, is a prominent Washington minister who began his radio ministry in the U.S. Capital 52 years ago. He was a founder of National Religious Broadcasters in 1943 and its first secretary. He has been well-known to many members of Congress for over five decades.

Room for more ethnic programming on community TV

EDMONTON, (Canadian Scene) — Mario R. Valdes is the producer and host of "Amigos," a highly popular, weekly, 60-minute news magazine show for Edmonton's Spanish-speaking community. According to Valdes, about 75 percent of the city's Spanish-speaking residents tune their television sets to "Amigos" each week. The program, which informs them of what's happening in their community and in the world at large, started as a 30-minute production but grew so

popular that it was soon expanded to an hour.

Valdes, like Hemi Dhanoa, who produces "South Asian Mosaic" for Vancouver audiences and Cesar and Nellie Pedro whose "Gente da Nossa" reaches 40,000 Portuguese-Canadians in the Toronto area, is one of several successful initiators of community television programs mentioned in Kim Goldberg's new book: *Vox Populi: Getting Your Ethnic Group on Community TV*. In Canada, when a cable

television company wants to sell cable service in a given area, it is required by federal law to provide a non-commercial channel for members of the community to use.

Goldberg, journalist and community TV programmer, informs us that across Canada, approximately 290 cable television systems are airing nearly 7,000 hours of locally produced programs every week.

She informs us that ethnic and multicultural programming account for between five and

eight percent of that programming — or between 350 and 550 hours a week out of the 7,000.

"More ethnic groups could be using their local community channel," writes Goldberg. "Many such groups have never considered using television as a means of communication and on many channels there is no ethnic programming."

"Vox Populi" outlines in clear and simple English how to go about establishing a community program; the skills you

need to acquire in order to produce acceptable programs; and how to promote the program within the community. Of course, Goldberg makes it clear that organizing such programs needs dedicated volunteers willing to put in hours of hard work.

"Vox Populi" costs \$14.95 and if not available at your local bookstore, can be ordered from New Star Limited, 2504 York Avenue, Vancouver, BC V6K 1E3.

Church, Marian Van Til, page editor

Colson says four modern myths need to be exposed

CHICAGO, Ill. (EP) — Prison Fellowship founder Charles Colson issued a call for international religious liberty, "the essence of human dignity," during his 1993 Templeton address, presented at the University of Chicago Sept. 2.

Presenting himself as "one transformed by Jesus Christ, the living God," Colson, who received the Templeton Prize for Progress in Religion in May, spoke at the public ceremony connected with the prize. The address was given to a packed cathedral in Chicago, where the audience included several hundred delegates of the Parliament of the World's Religions. "It is our obligation," Colson said, "to bring back a renewed passion for religious liberty to every nation from which we came. It is our duty to create a cultural environment where conscience can flourish."

Colson also called on

believers to use their freedom to "expose the deceptions that are incompatible with true faith." He identified four "great myths" that define our times, which he called "the four horsemen of the present apocalypse."

The first myth, Colson said, is "the goodness of man" which "deludes people into thinking that they are always victims, never villains; always deprived, never depraved. It dismisses responsibility as the 'teaching of a darker age' and 'multiplies evil by denying its existence.'"

The second myth of modernity outlined by Colson, a former aide in the Nixon administration, is the "promise of coming utopia," that "human nature can be perfected by government; that a new Jerusalem can be built using the tools of politics."

The third myth is the "relativity of moral values." Colson noted that when "society becomes merely the

sum total of individual preferences, and since no preference is morally preferable, anything that can be dared will be permitted."

Colson identified the fourth modern myth as "radical individualism," which "dismisses the importance of family, church and community, denies the value of sacrifice and elevates individual rights and pleasures as the ultimate social value."

Crime a mirror of country's moral state

As head of the world's largest criminal justice and

prison ministry, Colson said he has seen "firsthand the kind of society these deadly myths create... in more prisons than I can count, in more nations than I can name. I have seen the face of the crisis of modernity in real human faces."

He continued, "Crime is a mirror of a community's moral state. A society cannot long survive if the demands of human dignity are not written on our hearts. No number of police can enforce order; no threat of punishment can create it. Crime and violence frustrate every political answer, because there can be no solution apart

from character and creed."

Colson concluded, "It is easy to become discouraged. But a Christian has neither the reason nor the right, for history's cadence is called with a confident voice. The God of Abraham, Isaac and Jacob reigns. His plan and purpose rob the future of its fears. By the cross he offers hope, by the resurrection he assures triumph. This cannot be resisted or delayed. Humankind's only choice is to recognize him now or in the moment of ultimate judgment."

Clinton calls for spiritual renewal

'Yearns' for conversations about faith and life

WASHINGTON, D.C. (EP) — From his "bully pulpit" in the White House, the President of the United States preached to the nation's spiritual leaders Aug. 30.

Acknowledging that "my faith helps me make decisions," President Clinton told nearly 75 religious officials that the U.S. faces a spiritual crisis and urged them to help people see the relationship between faith and responsible citizenship.

Clinton, returning from Martha's Vineyard where he vacationed, met with Protestant, Evangelical, Orthodox, Roman Catholic and Jewish clergy and lay leaders. The groups was welcomed to the White House by Hillary Rodham Clinton, who called it

"your house, in which we are only temporary residents." She said that she and the President wanted to begin the new season in Washington by meeting in the company of those who share religious faith.

Bill Clinton quoted Steven Carter's book, *The Culture of Disbelief*, and said that since becoming President he has been surprised to learn "how secular American society has become."

"The meaning of faith is misunderstood in our land," he said. "The media does not understand. People seem afraid to use religious words."

National Council of Churches General Secretary Joan Campbell, who sat next to the President at the breakfast, said afterward that it seemed ironic

that "a political leader should have to call us religious leaders to strengthen the spiritual life of the nation. But," she acknowledged, "he is right."

The President has great confidence in the religious community, Campbell said, and in the leaders who had assembled that morning. "Perhaps greater confidence than we had ourselves," she added.

"The President's informal address, like the conversation at the table and as we milled around before and after the meal, was warm and enveloping," Campbell said. "It was not political, as such. He seemed philosophical and very thoughtful. I believe he yearns for conversations about the relation of faith and life."

CHP director challenges Human Rights amendment

Excerpted from *Christian Week*

REGINA — A Regina man has filed a lawsuit against the Saskatchewan government in the Court of Queen's Bench in Regina, asking the court to declare that the Bible is not a prohibited publication.

His decision to file came after the Saskatchewan Human Rights Commission dismissed his complaint that the Bible could be threatened by an amendment to the Saskatchewan Human Rights Code.

Hugh Owens contends 16 Bible passages violate section 14 of Bill 38, the new amendments to Saskatchewan's Human Rights Code. The amendments became law in July and section 14 would protect homosexuals from any statement they consider ridiculing or discriminating.

"As section 14 is now written, the Bible is in utter violation of that," said Owens.

That prompted Owens to present a second complaint for investigation which argues that if the Bible does violate the Human Rights Code, then the Code violates freedom of

religion.

"My rights are now violated because my Bible violated their code, so what we have are literally two freedoms that come in conflict," said Owens, Saskatchewan director of the Christian Heritage Party.

A Saskatoon newspaper quotes law experts as saying Owen's argument "may not be as spurious as it might first seem."

In the *Star-Phoenix*, law professor Doug Schmeiser of the University of Saskatchewan says religious freedom does come before protection from discrimination against homosexuals.

"You have to interpret any new law in the framework of any existing law. The Saskatchewan Human Rights Code is subject to the Charter of Rights and Freedoms, and the charter protects freedom of religion," said Schmeiser.

Owens points out that the Bible "uses the word hate" to describe how God views homosexuality."

But in an August 13 letter from the Human Rights Commission, chief human rights of-

ficer Bill Rafoss "stated basically the situation was a matter of interpretation," Owens says.

Owens is matter-of-fact about his public challenge to the amendment.

"Like most people here in Saskatchewan I failed to recognize just how important this piece of legislation was and just what exactly it meant," said Owens.

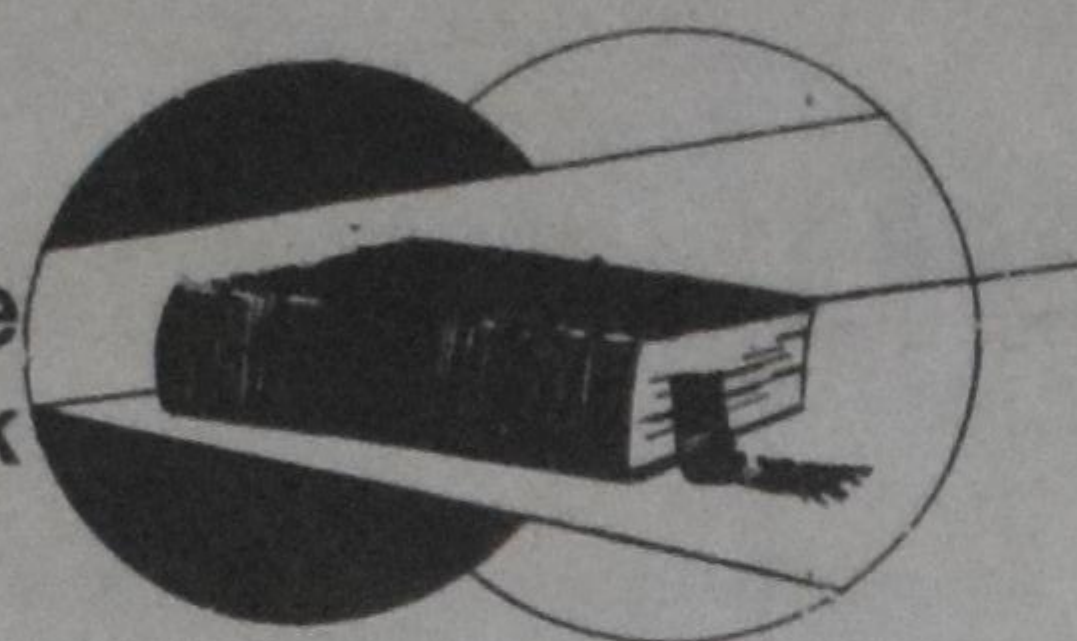
"So I got a copy of Bill 38, the Human Rights Code, and ... started doing some studying and I discovered several sections which threatened the Bible and religious freedom. And I felt something had to be done."

Canadian soldiers read Bible in 78 hours

HALIFAX, Nova Scotia (EP) — Sixty-four people from St. Mark's Chapel, Canadian Forces Base Greenwood in Nova Scotia, read the Bible from Genesis to Revelation in a round-the-clock relay which took 78 hours, according to the Canadian Bible Society newsletter. Base chaplain Major Schurmann said that the reading "has helped us focus on the place and power of the Bible. We have a renewed sense of the important mission of the Bible Society in the world today."

Bible Notebook

Al Wolters



Song of the Valiant Woman (IV)

"In her hand she holds the distaff [Hebrew Kishor], and grasps the spindle with her fingers" (Prov. 31: 19 NIV).

One of the remarkable things about the "Song of the Valiant Woman" in Proverbs 31 is the range of activities in which she is involved. She seems to be exceptionally versatile: she is involved in transporting food from afar (vs. 14), developing a plot of land (vs. 16), making textile products (vs. 22), and engaging in business (vs. 24). Yet this initial impression is somewhat misleading, since many of the tasks which a woman normally did in Israel are *not* mentioned in this portrait.

There is no mention of the tasks of fetching water, looking after flocks, making flour or washing clothes. The preparation of meals is mentioned only in passing (vs. 15), and there is no reference to childrearing, although the woman does have children (see vs. 28).

If we look carefully at the activities that *are* mentioned, we discover that most of them revolve around *textile production*: selecting the appropriate wool and flax (vs. 13), spinning yarn (vs. 19), weaving fancy coverings and clothes (vs. 22, 24) and selling the products of her industry to the merchants (vs. 24).

It seems that the Valiant Woman was involved in a kind of cottage industry of textile production. No doubt it is her trading in textiles which is referred to in verse 18, and that the earnings which she invests in developing a vineyard (vs. 16) are the profits from her trade in textiles. For the other activities which women normally did she had servant girls (vs. 15).

The woman who is being described is a well-to-do member of the upper classes (her husband is a leading citizen, vs. 23), and she can afford to concentrate on a specialized kind of manufacturing. Like Lydia in the New Testament (Acts 16: 14), she is a businesswoman dealing in textiles.

Spinning and women's wisdom

Central to the production of textiles is spinning, and it is this activity which is described in verse 19. Before the invention of the spinning wheel in the Middle Ages, and the spinning jenny at the time of the Industrial Revolution, virtually all spinning was done with a handheld spindle, often accompanied by a distaff held in the other hand (for holding the unspun fibres of wool or flax).

There are many parts of the world where spinning is still done in this way, although spinners often dispense with the distaff. As a matter of fact, the distaff was probably not used in ancient Israel (the translation "distaff" for the obscure Hebrew word *kishor* in Prov. 31: 19 is no more than a guess going back to Melancton and Luther, who assumed that Israelite women did spinning the way sixteenth-century German women did).

In most cultures, including that of ancient Israel, spinning has been women's work and it was considered shameful for a man to do it (see David's curse on Joab in 2 Sam. 3: 29, RSV). Among the Jews there was a saying that "spinning is the wisdom of women," meaning that this was a skill in which women excelled ("wisdom" and "skill" is the same word in Hebrew; see Exodus 35: 31). One of the many indications in the Song of the Valiant Woman that she is being depicted as the embodiment of *wisdom* is the fact that she is involved in spinning, the conventional wisdom of women.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Niagara Falls Christians start local fight against casino

Irene Bom

NIAGARA FALLS, Ont. — "Try another way." The name of the ad hoc group recently formed to keep casino gambling out of this city points as much to a general shift in target among anti-gambling lobbyists here as to the other cash-generating alternatives the group is suggesting.

"We're in the process of looking at local council to see what we can do at that level," says Rev. Lillian Porter, secretary of the ministerial association in Niagara Falls. In January the Niagara Falls city council persuaded its regional government to lobby Queen's Park for a casino in their area.

In late August the committee chose Porter and another local minister to present a brief that protested the opening of casinos to a government hearing.

But now that the province seems prepared to go ahead with allowing casinos, lobbyists are concentrating on bringing their fight closer to home.

"Our target now is going to be city officials," says Porter, priest at Holy Trinity Anglican Church in Niagara Falls. The ministerial association met last week to discuss buying advertising space and pressing council to hold a local referendum on the issue, among other options.

Petitions not enough clout

Many Ontario Christians initially reacted to the province's proposal to consider allowing casino gambling in several tourist locations in Bill 8 with a flurry of petitions of protest to Queen's Park.

But with renovation of a temporary casino parlour already under way in Windsor, concerned residents of targeted tourist areas doubt that their voices will hinder the bill's smooth progress through its final reading this fall.

So they are increasingly turning their attention to local and regional councils to plead their case against a move that they say will bring an increase in unemployment levels and local gambling addictions.

Allard Colyn, former mayor of nearby West Lincoln township, heartily endorses the

new approach.

"Petitions to the province don't have enough clout for this sort of issue," he claims. "We've got to target local councils, and then ask them to take a stand at regional council against any casino in the Niagara Peninsula."

Colyn compares the casino issue to that of Sunday shopping, which requires community support as well as provincial legislation. A spokesperson from the Ontario Casino Project stated that local reaction would be a factor in considering potential casino locations.

Presentation sparked "disdain"

If events in Windsor are in any way a sign of things to come in the rest of Ontario, Niagara churches may well have reason to despair.

First, there is the slated January opening of the Windsor casino as a one-year

pilot project pending the passing of Bill 8. In addition, there is the experience of an anti-casino group in Windsor. According to Church of God Pentecostal Assembly youth pastor Bob Williamson, city council met that group's presentation with "disdain."

"A lot of people do have a feeling of despair," admits Porter, who maintains she is confident in the facts of her case.

Sooner is better for any kind of protest action, according to Colyn.

Official consideration for casinos in other Ontario locations such as Niagara Falls will not be considered until Bill 8 is passed and the Windsor casino is reviewed after one year of operation.

But although that one-year test period would give time for debate in other centres, "ideally we've got to take action before the province decides," he says.

Sproul's ministry aims for articulate Christians

Marian Van Til

Since pastor and writer Richard C. Sproul established Ligonier Ministries in 1971 (named after the Ligonier Valley of Pennsylvania), it has grown immensely, including into a Canadian headquarters in Guelph, Ontario.

Ligonier is non-denominational and describes itself as "standing in the tradition of historic Protestant Christianity." Aimed at evangelical Christians, most of whom have not had a Christian education, the ministry was "designed to fill the gap in Christian education between Sunday school and formal seminary education," a spokesperson says. The result, it was hoped, would be "flooding society with articulate, well-equipped Christians who would minister to the pains of society." Those who have benefited from its programs seem to concur that it is meeting its goals.

Conferences in Canada

In the last several years Ligonier has sponsored annual conferences all over the U.S. But this year for the first time Ligonier's Canadian headquarters hosted conferences in five Canadian cities: Vancouver, Calgary, Winnipeg, Toronto and Ottawa.

The theme was the holiness of God and its implications for our Christian lives — also the theme of the best-selling of Sproul's 25 books.

Featured at the Calgary conference were J.I. Packer (also an evangelical author of note), John Sartelle (a Presbyterian pastor and author from Tennessee) and Jonathan Gerstner (executive secretary of the Canadian branch of the Reformed Church in America).

Ligonier Ministries says it offers "a wide range of resources for adult Christian education that have practical applications to every-day situations. More information can be had by calling Ligonier's Canadian headquarters (toll-free) at 1-800-563-3529.



Opening a window in China

Teaching English

in

China:

an exciting ministry

Robert VanderVennen

If you want to experience China, you have basically two choices. One is to take a tour with a group and a bilingual guide. That way you get to see the major cities and other places of interest. The other way is to go there with a professional skill. My wife Mary and I did that this past summer, teaching English for six weeks through the Christian agency English Language Institute/China (ELIC).

We didn't get to see the People's Republic of China through tourists' eyes, but we did get to know some Chinese people extremely well and were able to visit in a number of Chinese homes.

The Chinese are eager to learn English. Currently, English (having replaced Russian) is a required subject for six years in junior high and high school. We were surprised at how many people speak English, and at the strong positive interest in North America.

We were located in the city of Chengdu, the capital of Sichuan province. It is deep in the interior of China (Sichuan is the province that borders Tibet) and not many foreigners come there.

There were 18 of us North Americans in our group: 16 teachers and two team leaders. Our students were English teachers in Chinese "middle schools," the term used for junior high and high school, though up to 10 percent of our students were

university students admitted as a special privilege. Most students were in their 20s and 30s.

We taught a set curriculum for three hours every morning (we had had a week's training in California). It aims especially to help teachers understand spoken English and to speak English — most have little chance to speak English or hear it spoken. In schools the emphasis is on reading, writing and grammar.

Window to culture

But the Chinese also have a burning desire to learn about North American culture. So part of our assignment was to open a window to American and Canadian

culture (Mary and I were the only Canadians on our team). We did that through the morning language study, but more directly in the afternoons and evenings in cultural presentations.

These presentations were on North American geography, history, literature, education, minorities and the family. We also dramatized typical North American events like Christmas, Thanksgiving, Good Friday and Easter, American Independence Day and a formal North American (Christian) wedding.

Chinese government and educational officials accept that North American culture includes the Christian faith, so they accept our presenta-

tion of Christianity as part of our culture.

Religion is suppressed

Remember that the People's Republic of China is a communist country which officially frowns on religion. Yet it admits that there are 10-12 million Christians in the land, most assuredly a great under-estimate. Bibles are very scarce, and churches hard to find. There is an officially-approved church, called the Three Self Patriotic Movement, of which there were one or two congregations in Chengdu, a city of three million. Most of our students knew little about Christianity or other religions, except that they

were frowned on in their society.

Our presentation of the Christian faith had a strong effect on our students. They were curious about Christian practice and had many questions about the content of faith. Some moved to the edge of commitment, which may flower into conversion through later experiences. For instance, the last Sunday we were in Chengdu, several of our students asked if they could go to church with us; they had never been to a church before.

One other element of our program was teaching and demonstrating North American teaching styles to the Chinese teachers. We did that two afternoons a week with lectures and workshops on teaching methodology. One afternoon a week was also given over to demonstrating learning games that our students could use in their own classrooms.

Private conversations very fruitful

So it was a busy and intense six-week program. I haven't mentioned the eagerness of our students to talk with us after class. That took the form of long walks in the city, hours spent in tea houses, at class parties and on class excursions — always with one or more American teachers — to local parks and places of interest.

Especially meaningful for Mary and me was that we



PHOTO COURTESY NANCY BORDEN

Robert and Mary VanderVennen with the pastor of The Three Self Church in Chengdu (centre), her husband (l.), a high school English teacher, and American teacher Nancy Borden.

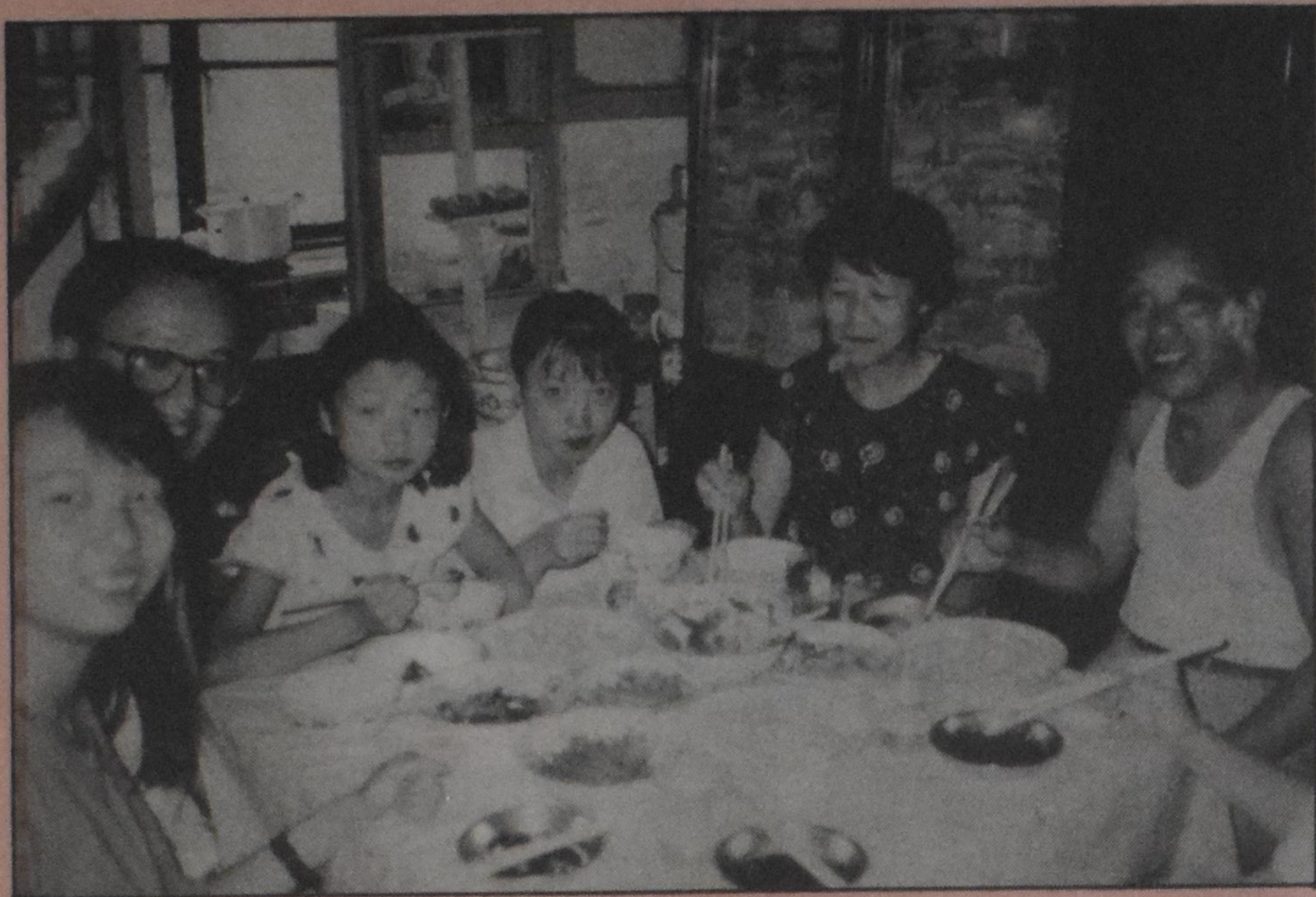


PHOTO ROBERT VANDERVENNEN

Dinner at the home of student Caroline (l.), her lawyer brother, two cousins, and mother and father, both of whom are physicians.

were invited for meals into four Chinese homes. It was great to see how people live and what they value. Our students took extremely good care of their foreign teachers (many of them had never talked with a foreigner before). On excursions they always made sure one or two of them talked with us and helped us. Poor as they are, they utterly refused to let us pay for anything on our excursions. They felt bad for us when we needed to stand in the crowded buses.

Our students had never before experienced anything like it. It was a life-changing experience for most of them, and they and we developed very strong bonds. There were many tears when we parted.

This was the eighth summer that such a course has been taught in Chengdu, specifically at its Sichuan College of Education. ELIC is a Christian non-profit agency which has sent Christian teachers to China since 1982, shortly after China opened its borders to foreigners. There were 204 summer teachers this year, including 13 Canadians, recruited

through an ELIC office in Surrey, B.C. There were teaching teams in 18 different locations in China, including one in Mongolia and one in Tibet. There is also a year-long teaching program for 175 North American teachers.

Chinese education does not open minds

Chinese education is authoritarian. The teacher lectures and the students take notes and repeat information on standardized exams. The teacher receives great respect, presents the correct information and the right way to think about it. He or she never asks the class, "What do you think about this?" Such a question is meaningless, since there is assumed to be one right answer and the teacher gives it to the students.

But from the start we told our students, "This is a North American classroom, not a Chinese classroom." So we often asked our class of 16 students, "What do you think?" At first we got blank stares, but gradually they got the idea that their own ideas were valuable,

that they had some things to teach their foreign teachers. Then the dam burst and they all wanted to talk at once. It was great: we loved it and they loved it.

The Chinese teachers in my class told me that they

"Most of our students knew little about Christianity or other religions, except that they were frowned on in their society."

teach two classes of 50 to 60 students each day, six days a week. "Why only two classes a day?" I asked. They replied, "You must remember that China has very many people and very many teachers, so this way all the teachers have work to do."

Chinese teachers have low status

But Chinese teachers are very poorly paid and they feel that their status is too low. So morale is poor. Yet they are excited about the new openness in China and are unsure how that will develop. One of our unstated jobs was to assure them that teachers of young people who will build the new

China are at the cutting edge of something very important.

Much more can be said. Each foreign teacher had unique experiences. More Canadians with a college or university degree should have this summer experience, especially Christian school teachers who want a shot in the arm.

There is a strong representation of Christian Reformed people, young and old, in this program, in which CRC World Missions cooperates. Information can be obtained from: Fred de Vries, English Language Institute in China Society, #41-13320-78th Avenue, Surrey, B.C., V3W 0H6; toll-free phone: 800-663-0372.



PHOTO ROBERT VANDERVENNEN

Street scene in Chengdu, showing sidewalk, bicycle and vehicle lanes.

Feature

Is there a solution to the Arab-Israeli conflict?

Islamic attitudes toward Jews and Zionism—Part III

Harry Mennega

According to some Arab thinkers, the Jews and their Zionist state are bound to disappear if for no other reason than that Israel does not have much staying power in the Middle East. Israel faces too many limitations: size, population, natural resources.

Aside from these convictions, however, there is a conviction based on ideology.

Sheik Nadim Al-Jisr, a Lebanese member of the Islamic Research Academy, declared in 1968, "As to Israel, it is not destined to remain.... I hold that view as deduced from the fundamental laws of the social order upon which the survival or annihilation of nations is based, and ordained through God's will and the established rule of historical inevitability."

Underlying the feeling of all Arabs, whether moderate or hard-line in their political attitudes, is the conviction stated by P. Mansfield, a Westerner sympathetic to and knowledgeable about Arabs and Islam:

"Ultimately the Middle Eastern body will reject the Zionist transplant. It may take 10 years, a century, or, as with the crusader states, 300 years, but it will happen." Eventually Islam will be victorious. For, as Mansfield puts it, "The story of the triumphant — and inevitable — development of [the Muslim's] faith is a vital and intrinsic element in the Islamic religion."

Containment the answer

Not every Arab voice is strident, however. C. Houdini, former advisor to President Bourguiba of Tunisia, proposed a solution as unique as it is unrealistic. The Arab goal, he argued, should not have been the annihilation but the containment of Israel as a means of weakening it and stripping it of its Zionist identity.

His solution rests on a conception of past relations between Arabs and Jews in the framework of an Islamic civilization, organized by the vision of Muslim superiority



PHOTO:HARRY MENNEGA

Arab school children in the Gaza Strip giving us, tourists, the victory sign.

over others. In other words, the solution lies in the Jews' return to the *dhimmi* status.

A similar approach is advocated by former Egyptian minister of state for foreign affairs Ghali. To him a peaceful solution to the Arab-Israeli conflict requires the de-Zionization of Israel. His proffered "substitute" for Zionism which he believes both Israelis and Arabs might accept requires that Israel relinquish its Zionist identity and assimilate into the Arab homeland, and so become a natural part of the area.

Religious minority

Zionism, from their perspective, is a misguided attempt to turn the historical and divinely willed tables. A sovereign Jewish state is not only an insufferable irritant but also an unnatural contradiction to the Jew's proper place in history and society as a "protected" religious minority under a benevolent Islamic rule!

Both Houdini and Ghali are willing to recognize a Jewish religious and cultural community in Palestine, but they deny the legitimacy of Jewish

nationhood and sovereignty. The culprit is not the Jew; it is Zionism. All the Israeli Jews need to do is accept their true status in the grand scheme as a small religious group.

Remove *dhimmi* status

Needles to say, these "solutions," realistic from an Islamic perspective and preferable to the forcible liquidation of Zionism, are totally unacceptable to the Israelis. Their hard-won gains in the establishment of their own sovereign state are simply non-negotiable. Israel will not buy "peace" on Arab-Islamic terms.

Bat Ye'or or correctly states that a precondition for true peace in the Middle East calls for the elimination of the *dhimmi* archetype from Arab-Islamic thinking. The discarding of this 13th century long-held belief implies that Arabs would have to accept that the gains of *jihad* are indeed reversible and that the Holy War is indeed not a divine, infallible decree. As Ye'or puts it, the pernicious myth must be destroyed.

For a Muslim to give up these basic tenets of his faith, however, requires nothing less than a miracle. Until the "pernicious myths" are indeed destroyed, the conflict is bound to continue.

In Ye'or's opinion, the peace initiative of Sadat is of revolutionary significance and provides a ray of hope in the Middle East darkness. Sadat's courageous move has thrown off the weight of the past and has created new trends of thought.

There are other isolated voices that bolster this hope. Recently the *Jerusalem Post*

featured an article on Dr. Farag Fouda, who courageously opposes Islamic fundamentalists who seek to turn Egypt into a state ruled by Islamic law. "Islam," he states, "should be completely separated from politics.... Religious parties are anachronisms that have no place in Egypt or any modern state." Fouda's life has been threatened on several occasions; his home is guarded by police around the clock.

Crumbling ideologies

Whether sanity will prevail and deeply ingrained archetypes will disappear, only the future will tell. Firmly held ideologies do crumble in the face of hard reality, as the disintegration of Soviet communism has illustrated. The "one truth" about how society should be ordered was jettisoned in the former Soviet Union in a manner no one previously thought to be possible.

Mikhail Gorbachev had the courage to declare on February 5, 1990, "We should get rid of ideological dogmatism." Will Arab-Islamic leaders ever be able to say what Gorbachev said before meeting with the Pope: "We no longer think that we are the best and are always right"?

Harry Mennega is pastor of the First Christian Reformed Church in Kingston, Ont. This three-part series is adapted from a paper he wrote in 1988 while studying at the Institute of Holy Land Studies in Jerusalem. In a future issue he will write about the difficulties which Zionism places on the road to peace.

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In addition to the four issues skipped during the 1993 summer, please note that *Christian Courier* will not publish on **October 22** and **December 31**. Please continue to observe normal deadlines.

Stan de Jong
Manager

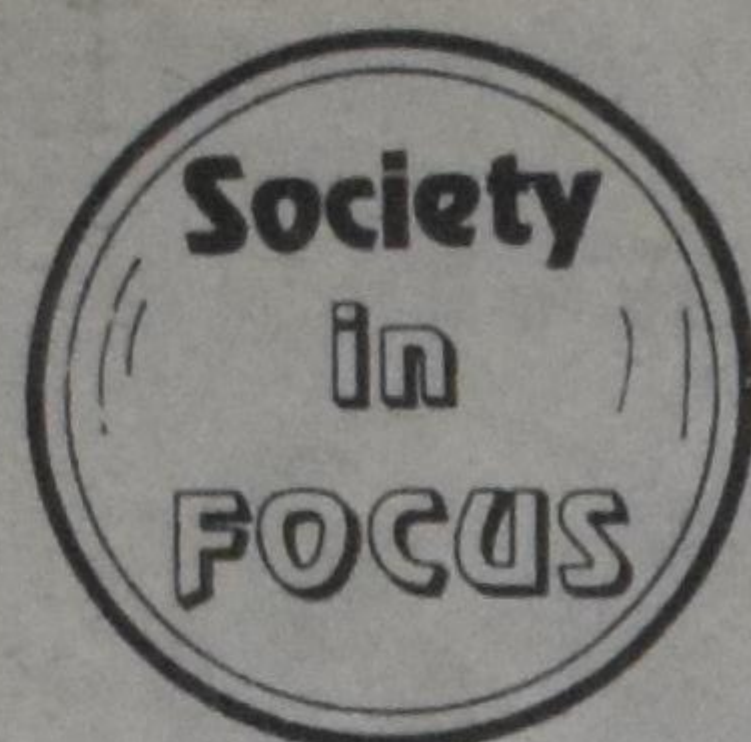
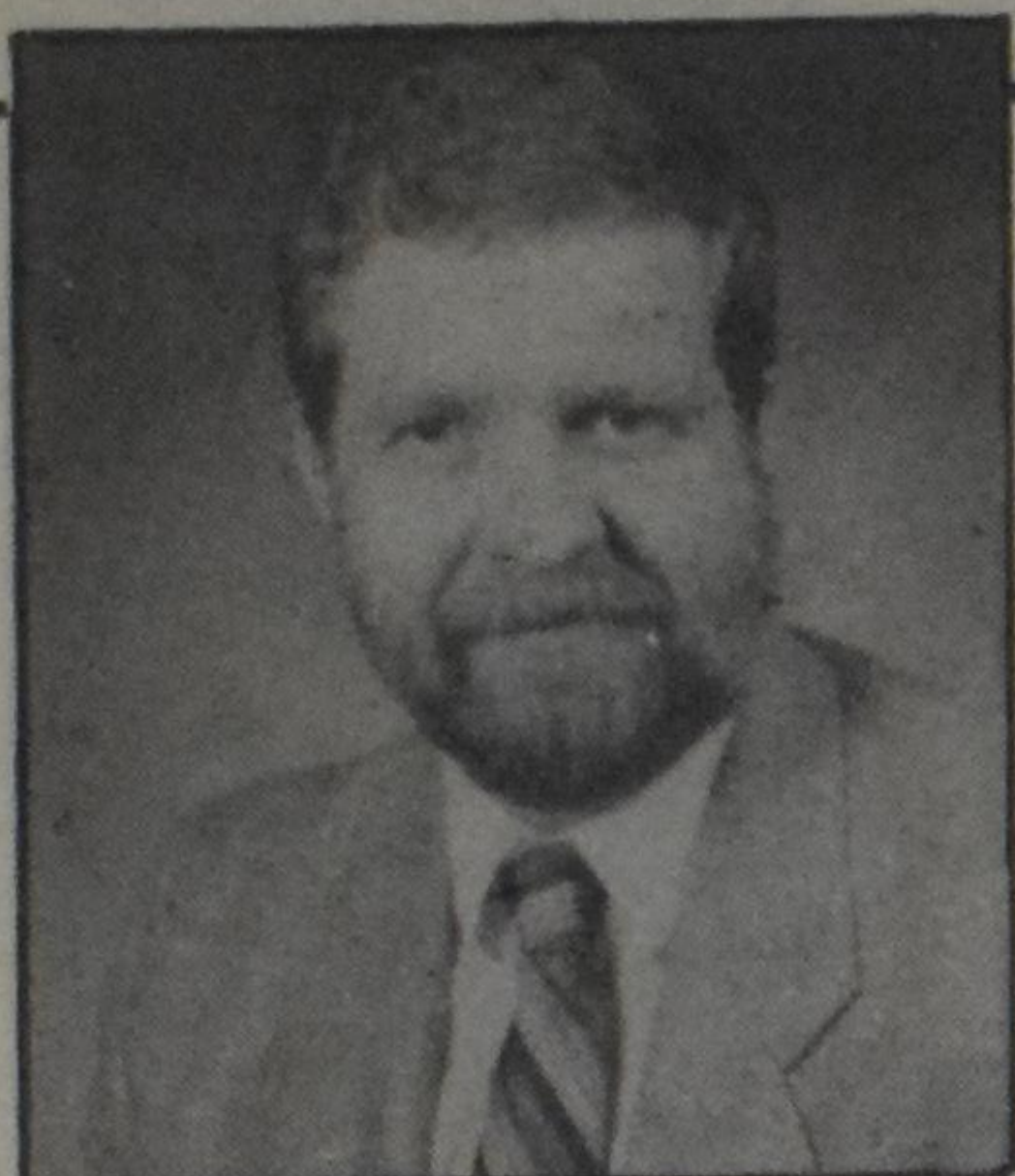
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Jake Kuiken

A policy of "choices"?

Toronto's national newspaper recently carried a special insert on education. Fortunately, Christian schools received conspicuous treatment as an alternative for parents dissatisfied with public education. However, a quotation attributed to a spokesperson for the Federation of Independent Schools in Canada (FISC) left me with a disturbing impression.

It said: *Parents are becoming more and more aware they have choices in education. As in medicine, parents want the freedom to make their own decisions. They say, 'give me the information and I'll make the choices.' People are doing it more and more in education.*

In a public policy context the word "choices" conveys a position with which we might not necessarily want to be identified. The most disturbing words are: *...Parents want the freedom to make their own decisions [about education];... give me the information and I'll make the choices.*

On reflection, these are very powerful words, revealing the foundation and tools for a great deal of public policy development. For instance, they're remarkably similar to the "pro-choice movement's call for justice. Simply change the word "parents" as follows: *Women want the freedom to make their own decisions [about abortion]; ... give me the information and I'll make the choices.*

18th century foundations

The view that the education of children is a matter of making a "free, informed choice" implies a philosophy that was born during the 18th century Enlightenment. It is an all-encompassing view, and includes the nature of a person, parental responsibility, the role of governments and the basis for much of our activity in the marketplace. By using such words without any apparent qualifiers, there's a real danger for misunderstanding.

The use of this kind of language, perhaps uncritically, is fraught with dangers. When used to influence government policies it runs the risk of being understood in a completely different fashion than intended.

Although many academic tomes, professional journals and some fashionable books like *Voltaire's Bastards* have tried to bury the heritage of the Enlightenment, on a popular level this religion of human autonomy and a "free, informed choice" reigns unchallenged. So that is the context in which the article's author and its readers will most probably cast the comments about parents' educational "choices."

Thoughts about a biblically sensitive understanding of parental responsibilities and the government's role for ensuring that justice is done or a community's support for its children are simply unavailable to even the most discerning reader. An opportunity is lost to present a view of pluralism based on a biblical understanding of justice instead of "free, informed choice" liberalism. In the end, the quotation offers the vision of a dissatisfied customer shopping around for a better deal on the educational marketplace.

If a governments' education policy is made on the basis that well-informed individuals should be free to make their own choices, why, and on what basis can anyone seriously oppose a public policy that supports the "pro-choice" movement's stand on abortions?

Jake Kuiken is a registered social worker who lives and works in Calgary.

'Friendship Groups' conference inspires its teachers

Workshops helpful for ongoing work with mentally handicapped

Marian Van Til

BRESLAU, Ont. — The teachers who use the Christian curriculum the "Friendship" series in their weekly, mostly one-on-one work with mentally handicapped adults need periodic rejuvenation in that demanding, volunteer job. A Friendship Groups Canada conference in Breslau, Ont., on Sept. 13 helped provide that renewed vigor.

According to attendees, the conference workshops were particularly valuable "because they provided inspiration and instruction" for the Friendship

teachers. There were 11 workshops offered on subjects such as "Bringing Out the Best in Your Students"; "Puppet Ministry"; "Working with Low-Functioning Students" and "How to Lead Students to Christ."

This year's conference, sponsored by the Guelph Friendship Club, chose the theme "Soar on Wings Like Eagles." Friendship Groups Canada director Ron Mullin presented an inspirational address on that theme.

A collection taken at the conference raised \$1,000 to help finance the fourth printing of

the Friendship leaders' guide, which will help teachers ask and answer the question, "How must we live as Christians?"

The Friendship curriculum, a one-of-a-kind Christian curriculum, was developed in 1982 by the Christian Reformed Church but is now used by about 1,000 parishes in all the major denominations across North America, "from Catholic to Salvation Army," says Friendship U.S. director Cecilia Mereness.

With files by Jacob Kuntz

From Reginald W. Bibby, the author of the ground-breaking book *Fragmented Gods*

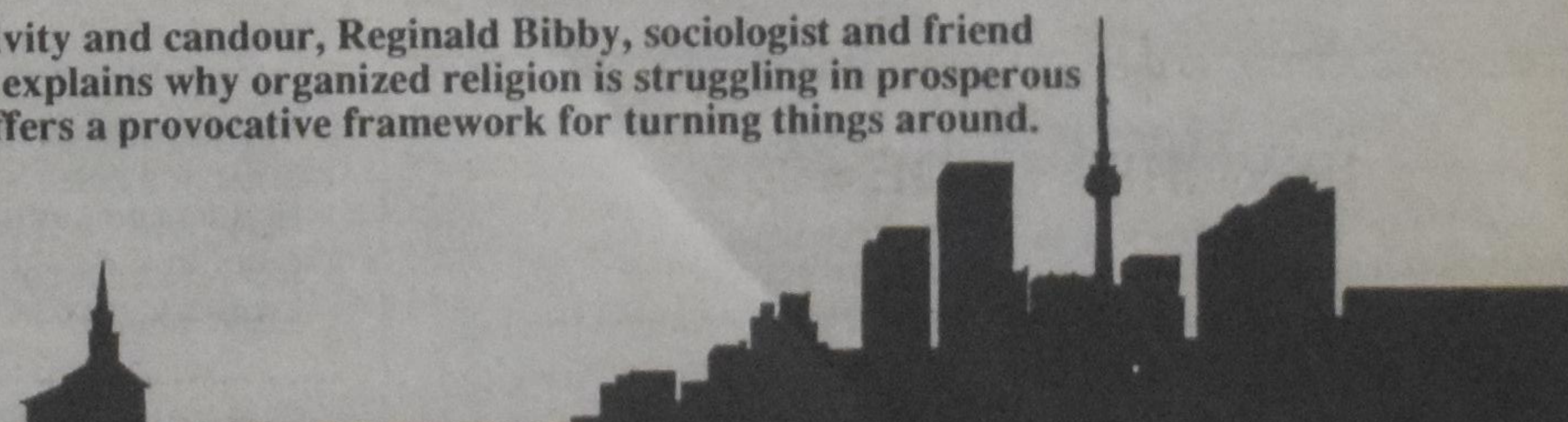
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Valuable information to help you job hunt

A Practical Manual for Job Hunters and Career Changers: The 1993 What Colour is Your Parachute? Bolles, Richard Nelson (1993). Berkeley, Calif.: Ten Speed Press. ISBN 0-89815-492-8, 421 pp. Price \$19.50. Reviewed by Debbie Davis, a graduate student in social work.

The new version of Richard Nelson Bolles' masterful job-hunting and career-changing manual called *The 1993 What Colour is Your Parachute?* is now available. Updated each year since 1972, the manual provides numerous assessments and self-analysis exercises for the job seeker and career changer.

In order to deal with the realities of current work restructuring, Bolles has introduced several new chapters. He addresses problem areas that are being dealt with for the first time in an economic turnaround.

In a new chapter entitled "The Day That Jobs Began to Vanish," Bolles discusses how events unfolded in previous recessions. Workers often viewed lay-offs as a temporary problem when business was poor. Usually, they were called back when business improved. In Bolles' words, "Now we are living in the time after the workquake, when the government, banks, business and individuals have stopped expanding and started playing

down the debt, learning to downsize to be a leaner, meaner kind of economy."

Rivals, not 'neighbors'

The author also contrasts society's current mentality in which individuals view each other as job rivals with the sense of community that existed among people in the past. A story is recounted in which a man was waiting in line for some job openings in a town. This man started chatting with the fellow right behind him. When he was called in, he was informed that he had obtained the last available position. The man replied, "Please give this job to the man behind me in line. He has five children to feed. I only have three. I will find another job."

The new reality of hiring and firing is here to stay. There are no guaranteed positions. Regardless of performance, you still may lose your job.

Loyalty to a particular company or to an employer no longer equates with job security. The new rules of the workplace include the following: "Nobody owes you a job"; "You have to persevere to get a job"; and "You have to compete to keep a job."

Until recently, most of the literature on the topic of job searching had a tendency to focus solely on a positive attitude as the answer to solving problems related to unemploy-

ment. In Bolles' new chapter "If It Looks Like It is Going To Be a Long Haul: How To Avoid Getting Depressed," five approaches are offered to lift one's feelings of depression. These include physical, emotional, mental and spiritual aspects, and other activities.

In the physical realm, Bolles encourages regular sleeping hours, proper nutrition and exercise. In order to take care of yourself emotionally, methods of dealing with anger are provided. Bolles encourages facing anger openly and honestly. He advises, "Talk about it, or write a letter to yourself about it, but do not act it out in real life."

Attitude is crucial

Working on your attitude related to job loss is paramount to solving problems related to unemployment. It is very difficult to attribute some meaning to life events in the face of job loss. Bolles asserts that the last time he lost his job it was the best thing that happened to him. On a more personal note, job loss has created the opportune timing for me to return to school, sooner rather than later.

Bolles advocates nurturing yourself spiritually. He asserts that humans, not God, create unemployment. The crisis related to unemployment is used by God to not only repair a person's life, but to enhance its previous quality.

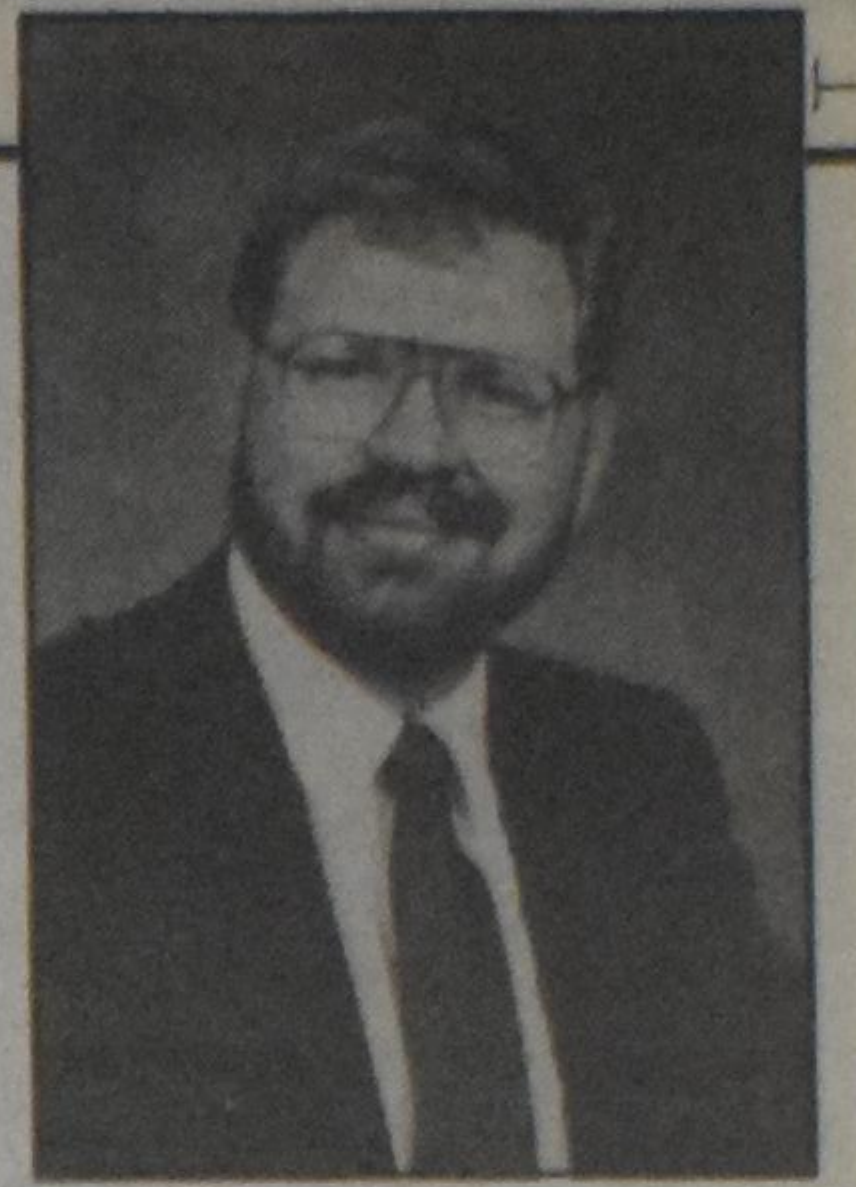
Finally, the reader is provided with methods of dealing with feelings of "not getting anywhere" by cultivating other activities besides job searching and by focusing on non-job-related areas of achievement.

This manual ought to be read by everyone. Because most individuals experience, on average, three career changes and eight periods of unemployment, job loss affects each one of us.

This new edition of *What Colour is Your Parachute?* effectively addresses the long-term concerns of this particularly cruel recession. It also provides a thorough understanding of the new work relationship.

Friends of God

Wayne Brouwer



99.44% pure joy

"Consider it pure joy, my brothers, whenever you face trials of many kinds..." (James 1: 2).

Those in marketing say that there are a number of rules to follow when trying to sell a product. One is to keep it simple — the more technical data and variety of informative details you give to the prospective buyer, the less likely that you will hold her attention or convince him of his need for your product. Another rule is to accentuate the positive — few people are swayed by cutting down the competition, except in election campaigns. A third rule is to pinpoint one unique distinction about your product that sets it apart from all the imitators.

Try this!

Proctor & Gamble Company hit the jackpot in advertising many years ago when it followed those three rules precisely in marketing Ivory Soap. People remember the commercials yet today: a form shaped like a curved Ivory soapbar, and a hand pouring into it what was touted to be *pure* liquid soap. The pouring didn't stop until the mold was filled. Then the announcer, in a quiet but authoritative voice, declared that researchers had analysed Ivory soap and found it to be 99.44 percent pure.

What more could you want?

Pure soap is a luxury. Pure joy is far more a rarity. Much that passes in the name of religion has a feel-bad quality about it. Christian psychologist Wayne Oates penned a book some years ago called *When Religion Gets Sick*. In it he told of the horror of those who take grace and turn it into law, and of those who use God or the church or the Bible as a moral club.

Mixed message

When Gerald Kennedy wrote a guide to preaching, he had a sharp word for those who diluted or destroyed the pure joy of the gospel with vitriolic attacks of unrighteous indignation. He told of a preacher who devoted his career to being *against* things. Every week his sermon condemned this idea and challenged that notion. He was against this and not in favor of that.

For a while, says Kennedy, his church grew and grew. People like to listen to someone who gets them riled up, who stirs their blood, who calls them out to war. He made them feel *so good* about feeling *so bad*!

But when he retired, the crowds disappeared and the church withered and died. When no one was there anymore to tell them what they were against, they didn't know what they were for! They had no reason to carry on.

In a sense, the message of James stands as an ad for the pure joy of Christianity over against a variety of lesser brands that mix the substance with smut and dross.

But virtues are rarely to be had in pure form by pursuing them directly. No one becomes humble by trying to act in humble ways.

So too with joy, especially of the "pure" kind. It happens, as James suggests, when I reflect on evil circumstances of life and realizes that these need not dictate who I am or how I'll respond. To put it in crass terms, when the mold is properly shaped, God will take care of pouring into it the refined substance of joy, at least 99.44 percent pure.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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News / Advice

Rape victim and rapist find health through victim-offender program

SURREY, B.C. (MCC) — For 24 years Diane M. constantly lived with the terrible nightmare of the day she was raped. The traumatic effect of the 1968 assault ended her first marriage and threatened her second. "There was not a night that I didn't remember it (the rape) at some time," she says, noting that fear and suspicion of men dominated her life.

But all that changed in 1992 when she was able to forgive the man who raped her.

Her release from fear came as a result of her participation with the Mennonite Central Committee-supported Pacific Region Victim Offender Mediation Pilot Project (VOMP). After learning about the project she called VOMP director Dave Gustafson; he encouraged her to consider the program, which facilitates communication — written, by video, or face-to-face — between victims and offenders.

A need to speak

Even though she knew that her rapist, Don (not his real name), was in jail — he is now in the Kingston, Ont., penitentiary, having been convicted as a dangerous sex offender — she did not feel safe. "There was always something in the back of my mind," says Diane, who lives in B.C. Having him locked up, she says, "didn't make me feel better."

Her husband was "totally against" her participating in the program and she was very hesitant herself. But she decided to go ahead because of a need to "say my piece" to Don, to regain some control in a situation which had developed entirely against her will. She wanted to deal with "the story I've been packing around for 24 years."

When she learned that Don had been trying for several years to communicate with her she became convinced that she should participate in the program. She wrote him a poem in which she asked him what had been in his mind the day he attacked her. Don responded. After several months of communication between them, Diane now can say, "I

respect him...; he's a changed person." She believes "100 percent that he is sincere" in his admission of guilt and in his determination to change.

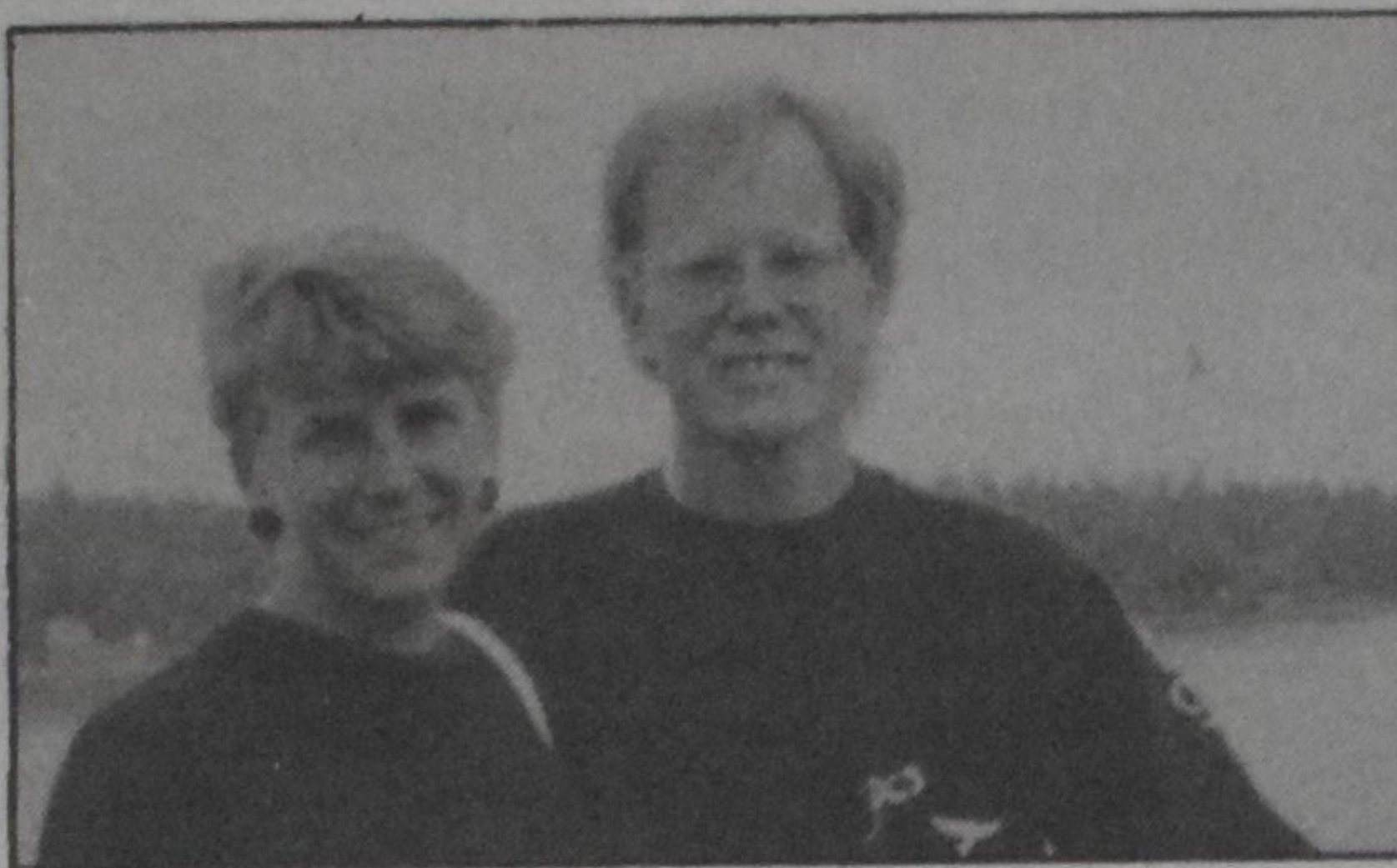
Diane notes that Don has been a member of Alcoholics Anonymous for some time now and has educated himself. She says it helped to see his eyes in a video he sent, eyes which she says "showed a lot of pain." She "definitely" would like to meet Don now, if she had a chance, she says. She hopes that he will be able to get out of jail, where he has spent most of his life since 1968.

New respect for 'church people'

Diane does not make such statements lightly. "I can't explain why the mediation process worked for me, and I can't say it would work for everyone. All I can say is that my healing was instantaneous after I sent my first letter to him. It ended 24 years of struggle — the nightmares and the hate in my heart are gone."

Her participation in the program also had a positive effect on her husband. "Outstanding, overwhelming, wonderful, marvelous, priceless and great are all words that I've used [to describe the mediation process], but they still fall short of describing the results which we have been beneficiaries of," he said in a letter to Gustafson.

Diane is full of praise for the Victim Offender Mediation Project. "I'm a backer," she says, adding that she regards the personalized process offered by mediation as superior to what she experienced in the court system. An interesting sidelight to Diane's story is that she almost withdrew from the program when Gustafson "mentioned that he was a pastor" before he began working full-time in mediation. She says her "back went up" immediately. "I'm an agnostic," she says. "I didn't have any respect for church people as a group until [participating in the program]. But now I have a ton of respect."



Peter and Marja are



Dear P & M:

Are there any bad spirits around? And if so, how do we detect them? On numerous occasions the Bible refers to evil spirits. Jesus himself refers to demons a number of times. In our church, however, you never hear about this and any strange behaviour is always diagnosed as mental illness.

A couple of years ago I visited my sister in West Africa and heard a visiting lay minister from the Mennonite Church give some lectures on this subject. He was supposed to be an expert on this and had even tried exorcism on one of his parishioners. He had actually videotaped this event so we were able to see what happened. It mostly consisted of telling the spirits to go away in the name of Jesus. I felt that recording the exorcism was insensitive to the feelings of the person involved.

I was especially amazed that the missionaries present were very interested in the subject and seemed to believe that it was all quite possible. I found it all a bit far-fetched but since no one contradicted him I was left wondering if I simply didn't take this subject seriously enough. I have never encountered evil spirits myself nor do I know any people in our church who have. Yet, according to this minister, several persons in his church were possessed by demons. What do you think about all this? Why don't we hear more about this in our churches?

Dear Questioning Demonism:

The Bible assumes the existence of Satan and demons. The New Testament records at least three direct encounters between Jesus and Satan (Luke 4; Matt. 16 and 24). Eight exorcisms are described in the gospels (two in Matthew 8; one each in Matthew 9, 12, 15, 17; Luke 8 and 13) and the book of Acts refers to the demonic in at least five chapters (5, 8, 13, 16, 19).

The Reformed confessions also speak of angels and demons (*Belgic Confession*, Art. 12), our tyrannical enemy, the devil (*Heidelberg Catechism*, Q. 1, 9, 44, 127) and the trio of "the flesh, the world and Satan" which constantly attacks us (*Canons of Dort*, Point 5, Art. 1). All of this leads us to conclude that Satan is real and evil spirits do exist.

In light of these biblical and confessional teachings we think that no one should take Satan too lightly. But we also think that he should not be given too much attention. In fact, we are quite alarmed by the current fascination

with demonology in some denominations and by some Christians. Frank Peretti's books about spiritual warfare are *novels*, but many of his readers treat them as literally authoritative about the way Satan works. Authors like Peter Horrobin attribute most illnesses, including sinusitis, epilepsy, bedwetting and homesickness, to the presence of demons which need to be exorcised. As Bert Witvoet pointed out in a summer editorial (July 9, 1993), "in some Christian churches all kinds of sins are treated as evil spirits which must be cast out. According to these churches, Christians are plagued by such 'evil spirits' as anger, pride, lust and so on."


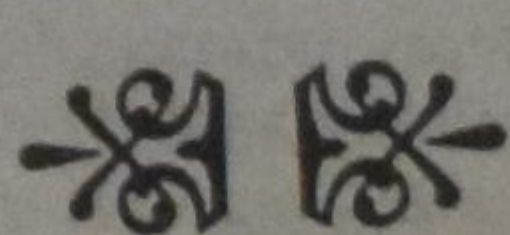
Why do you find more evidence of demonism in some places than others? It has to do with the culture and with people's receptivity. Evil spirits will be encountered in countries where animism, voodoo, witchcraft and black magic are prevalent. Churches that are in a position to reach out to people who have come from the jungles of our own cities will also meet the demonic, as will counselors who treat clients who have been involved with Satanism and the occult. But none of this should make us feel badly about the fact that demonism isn't an ongoing reality in our own Reformed tradition. Instead, let's be thankful for spiritual stability and the experience of what we have always confessed in the *Heidelberg Catechism* "He [Christ] has set me free from the tyranny of the devil" (Lord's Day 1).

Curiosity can still kill the cat. It killed Adam and Eve and it can seriously harm us now. Let's all beware of the current, perhaps faddish and certainly unhealthy, fascination with what the two of us call the "Christian occult." Instead, let's focus on crucifying our old nature and nailing our sins and passions to the cross of Christ. Let demons be demons, sickness be sickness and sin be sin so that we know who is responsible for what and how we should deal with all the above.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Classifieds

Classified Rates	Births	Anniversaries	Anniversaries	Obituaries	
Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries . \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	SMIT: With praise and thanksgiving Jack and Pauline Smit announce the safe arrival of their daughter, MELANIE JANINE born on Sept. 20, 1993, weighing 7 lbs., 3 oz. A new sister for Robert. Melanie is the ninth grandchild of Arie and Menk VanderLugt of Burlington, Ont., and the fifth grandchild of Bert and Jenny Smit of Smithville, Ont. We thank the Lord for making everything well. Home address: 12 Garden Dr., Smithville, ON L0R 2A0	1958 October 10 1993 "I will instruct you and teach you in the way you should go; I will counsel you and watch over you" (Ps. 32: 8). We give praise and glory to our Father for His loving grace in the 35 years He has given to FRANCIS and MARY DEVRIES (nee ZWART) A house is built with hands, but a home is made with hearts. Dad and Mom, Pake and Beppe, you have a home filled with love for God and one another. The struggles have drawn us closer, and the victories are ours to share. We love you! Tricia & John Lammers Wilma & Andy Veldman Andrew, Melodie, Carla Teresa & Bert Wikkerink Lydia, Anthony Debbie & Ken DeVries Esther Visitors are welcome on Oct. 10, 1993, at Grace Chr. Ref. Church, Welland, Ont., after the morning church service.	1953 October 3 1993 <i>A life built together, A promise kept long, Through life's changing seasons A sweet steady song; A journey of faith, of wisdom and love, Unfailing commitment and grace from above; God's presence within, The walls you have laid, And a treasure of joy From the memories you've made.</i> <i>To God for His faithfulness We offer gratefulness; To Mom and Dad "Cheers!" For 40 great years! Congratulations on your 40th wedding anniversary to:</i> JANNEKE and MELLE ZWAAGSTRA "For Thou, O God, hast heard my vows: Thou hast given me the heritage of those that fear Thy name" (Ps. 61: 5). With love from your children: Nick, John & Barbara and your grandchildren: Andrea, Sharon, Daniel, Melody. Home address: 100 Mountain Ave. N., Stoney Creek, ON L8G 3P7	"Commit your way to the Lord; trust in Him, and He will do this" (Ps. 37: 5). Suddenly, on Sept. 6, 1993, the Lord called home to Himself our Mother, Grandmother and Great-grandmother, GERRITJE ANNA (GERDA) SCHALK SCHERING Beloved wife of the late Francois Schalk. Dear mother of: Pieter (deceased) & Joanne Anthony & Tina Corry Neil & Dan Sharpe Peter & Becky Nancy & Brian Eaton Bert & Janice Maria Ina & Herman Vanderhill Anne & Rienk Feddema Loving grandmother of 32 grandchildren and 33 great-grandchildren. Correspondence address: 10 Arthur Street, Strathroy, ON N7G 2H1	
					
	VAN DER MEULEN (VAN EGMOND): "Treat one another with gentleness and respect..." We, Peter and Joyce, rejoice and praise God, the giver of all life, for the gift of our fourth child, ELLEN MARGRIET VAN EGMOND VAN DER MEULEN born at home on Sept. 17, 1993, weighing 10 lbs., 2 oz. Ellen is eagerly welcomed by Joya, John, and Mark. Rejoicing with us are proud grandparents Cornelius and Tina Van Egmond of Brampton, Ont., and Charles and Margaret van der Meulen of Cambridge, Ont. Happy great-grandmothers are Mrs. J. Van Egmond of the Netherlands, and Mrs. P. Booy of Aylmer, Ont. Home address: R.R. #2 (923 Centre Rd.), Hamilton, ON L8N 2Z7	Strathroy October 1 London 1953 1993 HANK and FRANCES HUIZINGA (nee KOK) "The Lord will watch over your coming and going both now and forevermore" (Ps. 121: 8). This wedding text was their testimony through their 40 years of marriage. Congratulations to Mom and Dad from your children and grandchildren: Diana & Epp De Vries — Fenwick, Ont. Andrew, Jack, Alicia, Rachel Alice & Jim Leonard — Bowie, Maryland, USA Jimmy Frances & Andy Kaffie — London, Ont. Hank, Matthew, Jessica, Alex Peter & Michelle Huizinga — Troy, Mich., USA Samantha, Peter, Randy You are invited to attend an open house on Saturday, Oct. 2, 1993, from 2-4 p.m., at Bethel Chr. Ref. Church, 716 Classic Drive, (Gore Rd. and west of Clarke Rd.) London, Ont. Home address: 314 Spruce St., London, ON N5V 4N5		Obituaries "Rejoice in the Lord always. I will say it again: Rejoice!" (Phil. 4: 4). On Aug. 21, 1993, the Lord took home, at the age of 68, our husband, father, grandfather, brother and uncle JOHN KUIPERS Lovingly remembered by his wife Nelly Kuipers (Kooger) of Port Perry, Ont. His children: Janet Seymour — Port Perry, Ont. Shari, Vikki, Christie John & Wilma VanGinhoven — Hampton, Ont. Michael, Tracy, Julie, Alison Jim & Sandra Burghgraef — Port Perry, Ont. Melissa, Jessica, Rachel, Joshua Jim & Kim Kuipers — Wellington, Ont. Stephanie, Jennifer, Sarah Ken & Eleanor Wielemaker — Brighton, Ont. Monique, Anthony, Natalie Ron & Diana Kuipers — Port Perry, Ont. John & Joanne Kuipers — Dryden, Ont. Amanda, Lindsay, Chelsea Roger & Jennifer VanderKooi Jason, Kyle, Jenita, Kaitlyn Funeral service was held Aug. 23, 1993, in the Hope Chr. Ref. Church, led by Rev. K. MacNeil, followed by interment at Pinegrove Cemetery. Correspondence address: Box 813, Port Perry, ON L9L 1A7	Feb. 6, 1918 - Sept. 16, 1993 "Therefore, they are before the throne of God, and serve him day and night in his temple, and he who sits on the throne will spread his tent over them. Never again will they hunger, never again will they thirst. The sun will not beat upon them, nor any scorching heat. For the Lamb at the centre of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes" (Rev. 7: 15-17). At His appointed time, the Lord took suddenly unto Himself ARIE (HARRY) VAN TUYL Beloved husband of Adriana Van Tuyl-Van Steenbrugge. Dear father, grandfather, and great-grandfather of: Henk & Rita Van Tuyl — Hamilton, Ont. Jason, Jeffrey Joe & Ann Van Tuyl — Wellandport, Ont. Joanne & Jim (Derek, Desiree, Nicolas), Monica & Chris, James Harry & Beatrix Van Tuyl — Wellandport, Ont. Michelle, Bernice, Jonathan Leo & Tina Van Tuyl — Dunnville, Ont. Adam, Matthew, Sarah, Rebekah John & Carol Van Tuyl — Wellandport, Ont. Christopher, Megan, Alexander and survived by two brothers and a sister in the Netherlands. The funeral service was held on Sept. 20, 1993, from the Riverside Chr. Ref. Church in Wellandport, Ont. Correspondence address: 722 Lincoln St., P.O. Box 64, Wellandport, ON L0R 2J0
		Marriages			
	DEWEERD-WESTENDORP: With joy in our hearts, we, JULIE DEWEERD and ELDEN WESTENDORP together with our parents John and Mary DeWeerd of Alma, Ont., and Henry and Willa Westendorp of Harrison, Ont., announce that we will exchange marriage vows on Saturday, Oct. 9, 1993, at the Chr. Ref. Church, Drayton, Ont. Future address: 100 Forest Avenue East, Apt. #103, Hamilton, ON L8N 3X2	Accommodation Bed & Breakfast When you are in the Midland area, come and relax at our home for a night or two. We offer clean rooms, Dutch hospitality and a good breakfast . Your hosts: Hank & Eva Kruijff . For reservations, call or write to: Best Bed & Breakfast 788 Ottawa Street Midland, ON L4R 1C8 Phone: (705) 526-3395			
Thank You					
LAMMERTSEN: Gerard and Ge Lammertsen wish to thank everyone for the cards, flowers and expressions of love shown to them on their 50th anniversary. Gerard and Ge Lammertsen, Holland Chr. Homes, 7900 McLaughlin Rd. S., C1001, Brampton, ON L6V 3N2					

Classifieds

For Rent

For rent: Florida — Clearwater beach area, one-bedroom apartment on second floor, one block from the beach. Will rent monthly. Available immediately. Please call: (905) 945-6343.

For rent: New one-bedroom apartment in Beamsville. Available Oct. 1, 1993. Fridge, stove, central vac., washer, dryer, utilities included. \$550/month. No pets or smoking. Call John or Diny Wikkerink (905) 563-7038

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Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergen-theim, Overijssel (ongeveer 12 km van Ommen).
Voor volledige informatie bel of schrijf naar: J. Snijders, 651-4 Ave. E., Brooks AB T1R 0H4. Tel. (403) 362-4052 or (403) 362-2653.

For Sale or Rent

Trailer with sunroom in Sarasota Bay Travel Trailer Park, Bradenton, FL. Close to church and beaches. J. Hartman, 1415 Upper Wellington, Hamilton, ON L9A 5E8 Canada. Phone: (905) 383-9861.

Job Opportunities

Help wanted: Experienced herds person on 50-cow dairy farm in Huron County, Ont. Living accommodations available. (519) 529-7670

Job Opportunities

ASSOCIATE DIRECTOR

A challenging position, this senior management person will direct the resources of the agency including residential, day program and family support services. He/she will supervise and assist management personnel and assume full responsibility of the agency in the absence of the Executive Director. Bethesda is a provincial society and currently serves 150 disabled people and their families.

The successful candidate will have extensive experience and education in the field of disability, will have solid leadership and management skills and will demonstrate a mature Christian perspective including a strong vision in honoring and dignifying disabled people.

We offer an attractive salary that includes good benefits. A portfolio of information will be sent upon receipt of your resume by October 15. For information please call or write:

Bert Altena, Executive Director
Bethesda Christian Association for Handicapped People
201, 31667 South Fraser Way, Clearbrook (Abbotsford)
British Columbia, V2T 1T9
(604) 850-6604 Fax: 850-7242

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invites applications for an
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This is a *contract position* that can be done in your home. The responsibility is to edit a variety of curriculum documents, manuals and reports to ensure they conform to standard usage and the *OACS Publications Manual*.

Copy editing and proofreading are required for all projects; content and style editing for some. Remuneration begins at \$1.25 per page and is negotiable for each project depending on the amount of editing required.

Please send applications by *October 15* to:

Herman Proper
Secondary Education Coordinator
777 Hwy #53 East
Ancaster, ON L9K 1J4
PH (905) 648-2100 FAX (905) 648-2110

Miscellaneous


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Jan aan het Rot

Job Opportunities

SEEKING A NEW PASTOR

Living Hope Chr. Ref. Church, a new congregation in **Peterborough, Ont.**, is searching for its first pastor. We are a congregation of 45 families. Our highest priorities are preaching, leadership training in various areas, and relating to the youth. Please send inquiries to:

John Breukelaar
309 Leon Ave.
Peterborough, ON K9L 1L9
Phone: (705) 748-9374

AVAILABLE FOR CALL

The Council of First Christian Reformed Church of Regina, together with the Committee of the Council of Christian Reformed Churches in Canada, heartily recommends the **Rev. Harry Kuperus** for a call. After serving 14 years as Pastor and Director among native people in Regina, he completed a one-year resident hospital chaplaincy. He may be contacted at 2277 Queen St., Regina, SK S4T 4C6, phone (306) 522-6979 or at 11203-79th St., Edmonton, AB T5B 2J8, phone (403) 479-5470.

SEEKING NEW PASTOR

Immanuel Christian Reformed Church of Cornwall, Ont., has recently become vacant and is seeking a new pastor. Cornwall is situated on the St. Lawrence River, 100 km from Ottawa and Montreal. Established in 1950, Immanuel is now a growing congregation of 57 families. A church profile is available upon request. Inquiries and/or resumes may be forwarded to:

The Search Committee
c/o Henry Cornelisse
1232 Daly Ave.
Cornwall, ON K6J 4W2

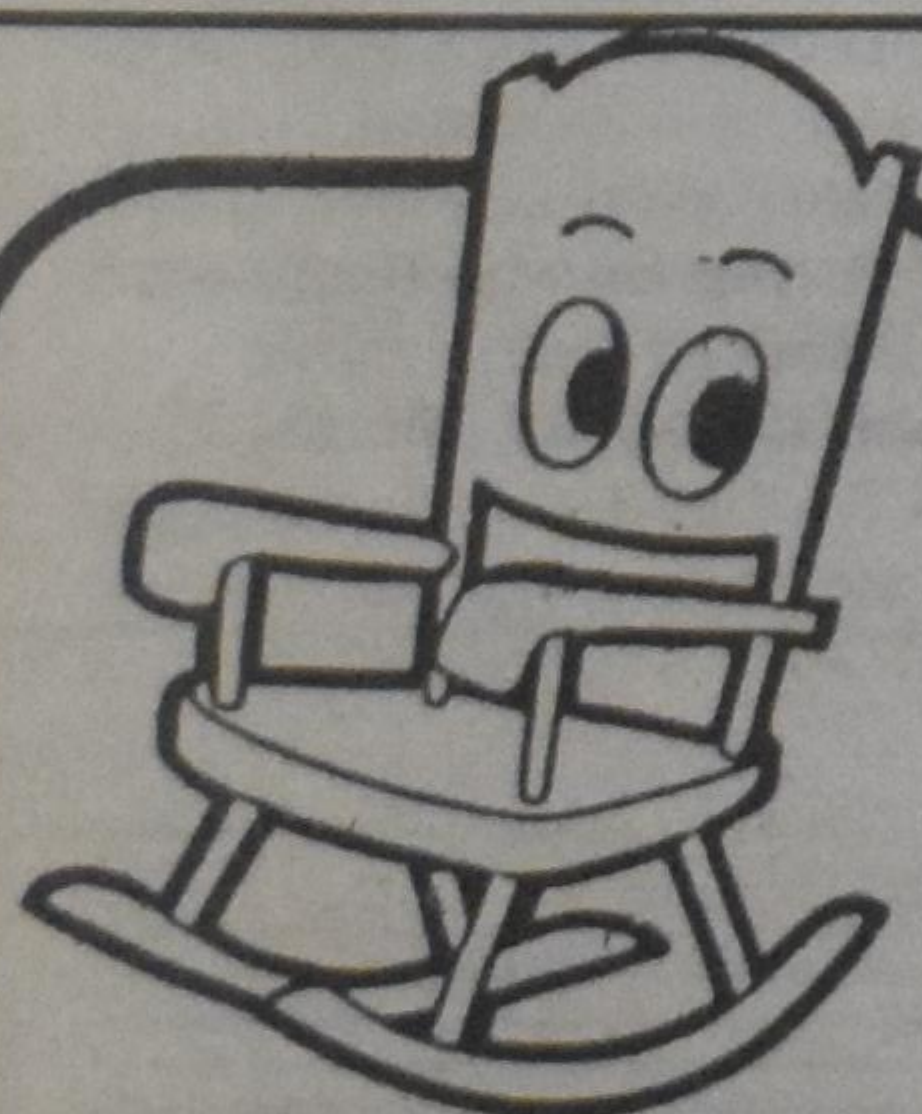
PRINCIPAL

JOHN KNOX CHRISTIAN SCHOOL
WOODSTOCK, ONTARIO

John Knox Christian School in Woodstock, Ont., is looking for an **experienced principal** to be the administrator of its elementary school, K-8, (249 students, 15 teaching staff), commencing **August 1, 1994**. If you are interested in this opportunity, please send your resume to:

Principal Search Committee
John Knox Christian School
800 Juliana Drive
Box 243
Woodstock, ON
N4S 7W8

Chairperson: Wm. R. Smith, Office: (519) 579-3700, Home: (519) 468-3986, Fax: (519) 579-5003. Applications must be received by **October 22, 1993**.



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Look for
Peter and Marja
on page 15...

Miscellaneous

Events

THE
**NETHERLANDS
BAZAAR**

SAT. OCT. 16, 1993
10 AM - 10 PM
7755 BAYVIEW AVE.
THORNHILL COMMUNITY CENTRE
(corner of Bayview Ave. and John St.)

- Flowers and Plants
- White Elephants
- Gifts and Books
- Handicrafts
- Kiddies Corner
- Happy the Clown
- Groceries
- Bake Sale
- Buns
- Herring
- Croquettes
- Pea Soup and other Dutch Treats

MARKET PLACE 10 AM - 6 PM
RESTAURANT 10 AM - 9 PM
AUCTION 7 PM

QUESTIONS? PLEASE CALL:
LENIE GEHRELS (416) 225-5217
BETS SPEELMAN (416) 742-1172
GE SPAANS (905) 477-1243

ADMISSION FREE

If your specialty is making Dutch pea soup or baking, we sure need you!
Financial donations can be sent to:
Committee Netherlands Bazaar, 15 Pavilion St., Unionville, ON L3R 1N8

Events

Tenth Annual Senior Citizens' Day at Redeemer College

Monday, November 1, 1993
Beginning at 9:30 a.m.

*Dr. John Vriend, Associate Professor of Education
will address you in the morning. His topic will be:*

**"Christian Education: the Vision, the Joy,
and the Challenge."**

*Dr. Vriend relates the founding vision on Christian
schooling to the important and joyful challenge that
Christians face in the 1990s.*

*The afternoon will feature music and an
audience psalm sing.*

Lunch - \$8.00 per person

**Please register now:
Phone (905) 648-2131**

Symposium on Dutch language in Canadian society

The Dutch Language School in Ottawa, in cooperation with the Royal Netherlands Embassy, is organizing a **Dutch Language Teachers Symposium**, to be held in Ottawa on **November 12, 13, and 14, 1993.**

The symposium is designed to improve networking and access to teaching materials for Dutch language teachers from across the country. This symposium will also be informative for people interested in starting a Dutch language program.

The theme for the symposium will be: "The Dutch language in contemporary Canadian society; the role of the Dutch language and heritage schools."

For further information please contact **Fenny Benoit-de Boer**, 67 Wycliffe, Nepean, Ont., tel. (613) 225-0107, or **Hannie MacPherson** at the Royal Netherlands Embassy, tel. (613) 237-5030, fax (613) 237-6471.

Plan to attend the
4th Worship Conference

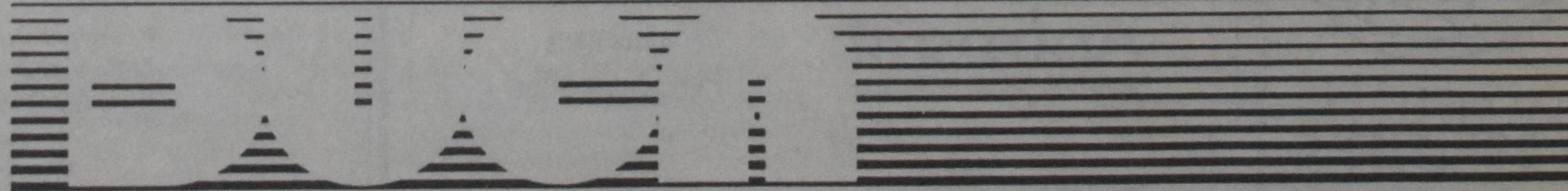
"BUILDING ON A SOUND FOUNDATION"

October 22 and 23, 1993

at

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Oshawa, ON L1G 2A2

Phone (905) 436-3255 for information.



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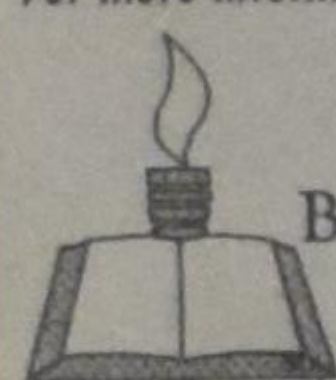
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(day or evening)

Events

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The Bible League presents:

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BREAKING
DOWN THE

BARRIERS

FRIDAY NOV. 19 8 pm

■ *Defining the Scriptural Principles: Dr. John Kromminga*

SATURDAY NOV. 20 9 am

■ *Applying the Scriptural Principles: Dr. Hazel Campayne*

■ Workshops

■ Action Plans

SUNDAY NOV. 21 6 pm

■ All Nations Celebration Service. **EVERYONE IS WELCOME.**

**Pre-Council
Conference:
Council of
Christian Reformed
Churches
in Canada**

November 19-20

Jubilee Fellowship
Christian Reformed Church
St. Catharines, ON

**A Conference to identify
and strategize around the
CAUSES and IMPACTS of
racism in our communities.**
Cost:

\$20 Individual registration
\$75 Unlimited Congrega-
tional Participation
Plan

\$10 Closing supper (5 pm
Saturday evening)

Registration fee includes
refreshments, materials, and
lunch on Saturday.

For more information or to register, please call the
C.C.R.C.C. office in Burlington at (905) 336-2920.

Calendar

Sept. 30 - Oct. 9 Western Canada tour of the O.C.M.A., directed by Leendert Kooij, with Andre Knevel at the organ. **Sept. 30:** 8 p.m., West End CRC, **Edmonton, Alta.**; **Oct. 1:** 8 p.m., Grace Presb. Church, **Calgary, Alta.**; **Oct. 2:** 8 p.m., Southminster United Church, **Lethbridge, Alta.**; **Oct. 5:** 8 p.m., St. John's Lutheran Church, **Vernon, B.C.**; **Oct. 7:** 8 p.m., First CRC, **Chilliwack, B.C.**; **Oct. 8:** 8 p.m., First CRC, **New Westminster, B.C.**; **Oct. 9:** 8 p.m., Trinity CRC, **Clearbrook (Abbotsford), B.C.**

Oct. 2 Coffee Break/Story Hour Inspirational Rally '93, at Redeemer College, **Ancaster, Ont.** Registration: Lena Pasma, R.R. 7, Tillsonburg, ON N4G 4H1. Phone (519) 765-4449.

Oct. 2 Celebration banquet for the Lighthouse Centre's 25th anniversary. At the Willowdale Chr. School Auditorium, **Willowdale, Ont.** For info. call (905) 535-6262.

Oct. 2 First annual reunion of all "Wapenbroeders" in **Kitchener, Ont.** For info. call Bert at (416) 522-2376.

Oct. 8-19 CSS's Harry Houtman in **Alberta.**

Oct. 9-10 Fortieth anniversary First CRC, **Guelph, Ont.** Variety night at 8 p.m., on Saturday. Thanksgiving service at 5 p.m. on Sunday.

Oct. 9-11 Anniversary celebrations at Calvin CRC, **Ottawa, Ont.** **Saturday:** social evening. **Sunday:** p.m. service with guest preacher Dr. Paul G. Schrottenboer; **Monday:** Thanksgiving Day service led by Dr. Sierd Woudstra. Info.: (613) 224-1597.

Oct. 9-27 "Healing Relationships in the Church," one-day seminars conducted by Reinder and Diane Klein. **Oct. 9:** Jubilee CRC, **St. Catharines, Ont.**; **Oct. 23:** Maranatha CRC, **Cambridge, Ont.**; **Oct. 30:** Calvin CRC, **Ottawa, Ont.**; **Nov. 6:** DCHS, **Bowmanville, Ont.**; **Nov. 13:** First CRC, **London, Ont.**; **Nov. 27:** First CRC, **Chatham, Ont.** Cost \$72 (group discounts available). For info. phone 1-800-567-5560 or call collect (705) 466-3144.

Oct. 15-16 Rev. David Feddes speaks at three Back to God Hour rallies. **Oct. 14:** 8 p.m., Second CRC, **Brampton, Ont.** Theme: "Success guaranteed." **Oct. 16:** 2:30 p.m., Holland Chr. Homes, **Brampton, Ont.** Theme: "Whoever," based on John 3:16. **Oct. 16:** 8 a.m., breakfast rally at CRC, **Clarkson, Ont.** Informal discussion about the work of BTGH. For reservations, call (905) 822-9047.

Oct. 15-17 "Reformed Marriage Encounter Weekend," at the Desert Inn, 605 Hespeler Rd., **Cambridge, Ont.** To register call (905) 877-5641.

Oct. 16 "Outside Opportunities" seminars for those concerned with reaching people for Christ. Led by Carl Heuss, lay-evangelist from Dallas, Texas. Hosted by Second CRC (Albion Rd.), **Toronto, Ont.** Info.: (416) 741-5587.

Oct. 16 Dedication of The King's College's new campus, 2 p.m., at the KC gymnasium, 9125-50 St., **Edmonton, Alta.** Reception and open house to follow.

Oct. 16 "Netherlands Bazaar" at the Community Centre, **Thornhill, Ont.** For info. call Ge Spaans at (905) 477-1243.

Oct. 16 AODC's 34th annual meeting, John Knox Chr. School, **Brampton, Ont.** Open to all caregivers. Choose from 16 workshops and 16 seminars! Register (fee is \$30) by Oct. 4. Contact your deacons or call AODC (905) 646-4511.

Oct. 16 Brass and choral concert, 7:30 p.m., Calvin CRC, **Ottawa, Ont.**, featuring "The Osgoode Township Male Choir" and the Salvation Army Citadel Band. Tickets: \$5. Info.: (613) 224-1597.

Oct. 16-23 Concerts featuring Dutch panflautist Jacques Marcus and organist Willem van Suydam. All events start at 8 p.m. **Oct. 16:** First CRC, **Hamilton, Ont.** (with the choir "Hosanna"); **Oct. 18:** Can. Ref. Church, **Orangeville, Ont.** (with the church choir); **Oct. 20:** Can. Ref. Church, **Fergus, Ont.**; **Oct. 21:** Can. Ref. Church, **Attercliffe, Ont.**; **Oct. 22:** Maranatha CRC, **Bowmanville, Ont.** (with the church choir); **Oct. 23:** United Church, **Woodbridge, Ont.** (with the church choir). Admission: adults \$9, seniors \$6, family \$25.

Oct. 17 Dutch service led by Rev. Harry A. Vander Windt, 3 p.m., CRC, **Ancaster, Ont.**

Oct. 18-29 CSS's Adriana Pierik in **Lower Mainland, B.C.**

Oct. 21 Fall rally hosted by London region of Can. Fed. of C.R. Women at Bethel CRC, **London, Ont.** Theme: "Walk with God." Speakers: Rev. Robert Hoogendoorn and Eleanor Wood. \$3 cover charge. Bring your own lunch.

Oct. 21 Concert organist Prof. Dr. Christoph F. Lorenz (Dusseldorf, Germany) in recital at 8 p.m., Grace Anglican Church, **Brantford, Ont.**

This Week's Puzzle

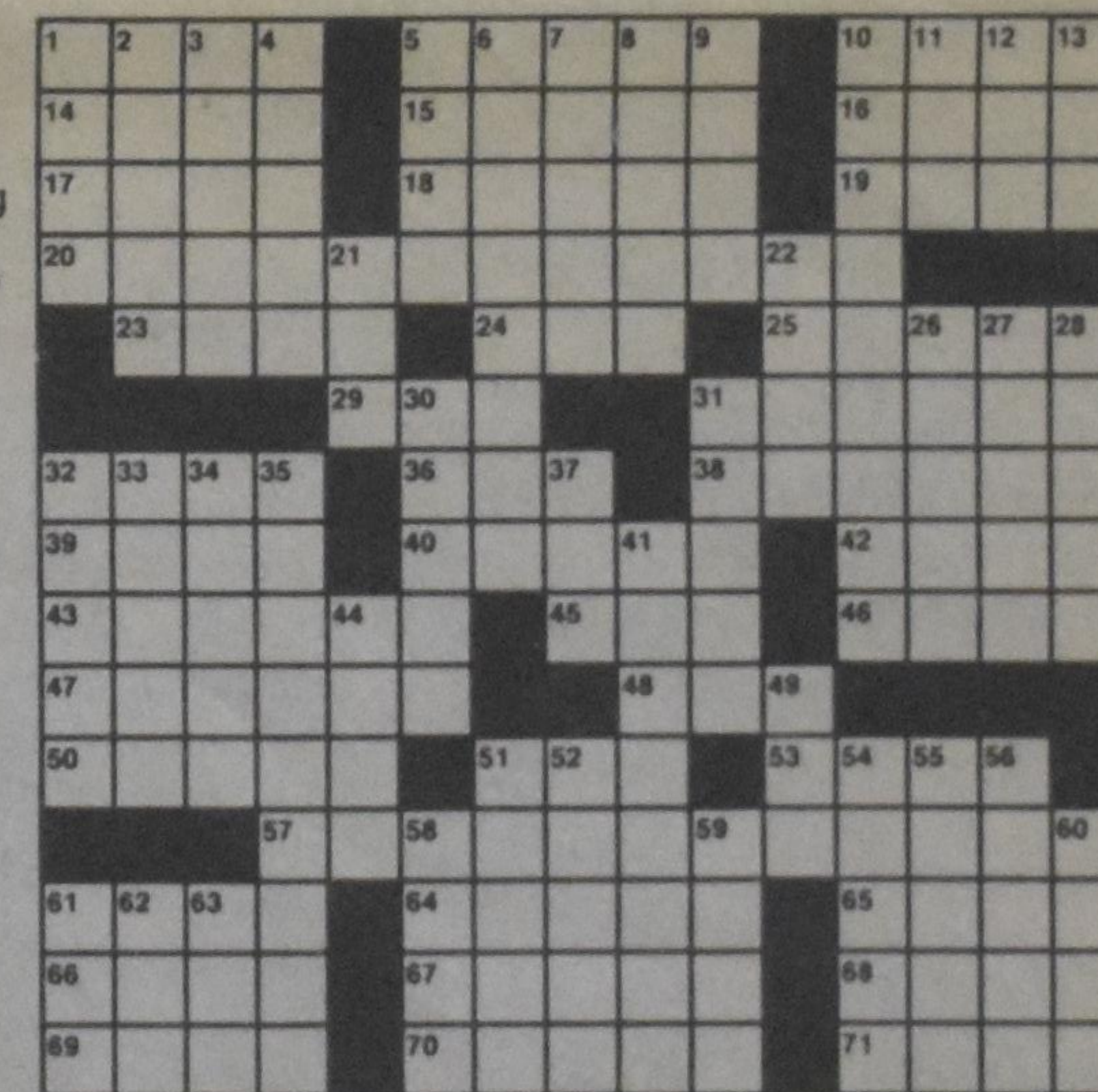
by Stanley B. Whitten

ACROSS

1 Excludes
5 Curtis, of Air Force fame
10 Ross and Bering
14 Vivid fish
15 Valentine words
16 Nobleman
17 Auntie of Broadway
18 Window sticker
19 Picture of health?
20 Book collectors
23 Gwen Verdon role
24 Holbrook
25 Fort —, Florida
29 Hoopsters' org.
31 Vodka-based cocktail
32 Not fem.
36 Terminate
38 Unpigmented animal
39 St. Louis landmark
40 Tiny particles
42 Preminger
43 A Ford
45 Tippi.e
46 Jurip
47 Habituates
48 " — Miserables"
50 Wire
51 Unit of length
53 Herds of whales
57 Guild
61 Display
64 Castle or Dunne
65 Story
66 Blue-pencil
67 Lazar
68 Slaughter of baseball
69 Pierre's noggin
70 Houston pro
71 Declaim violently

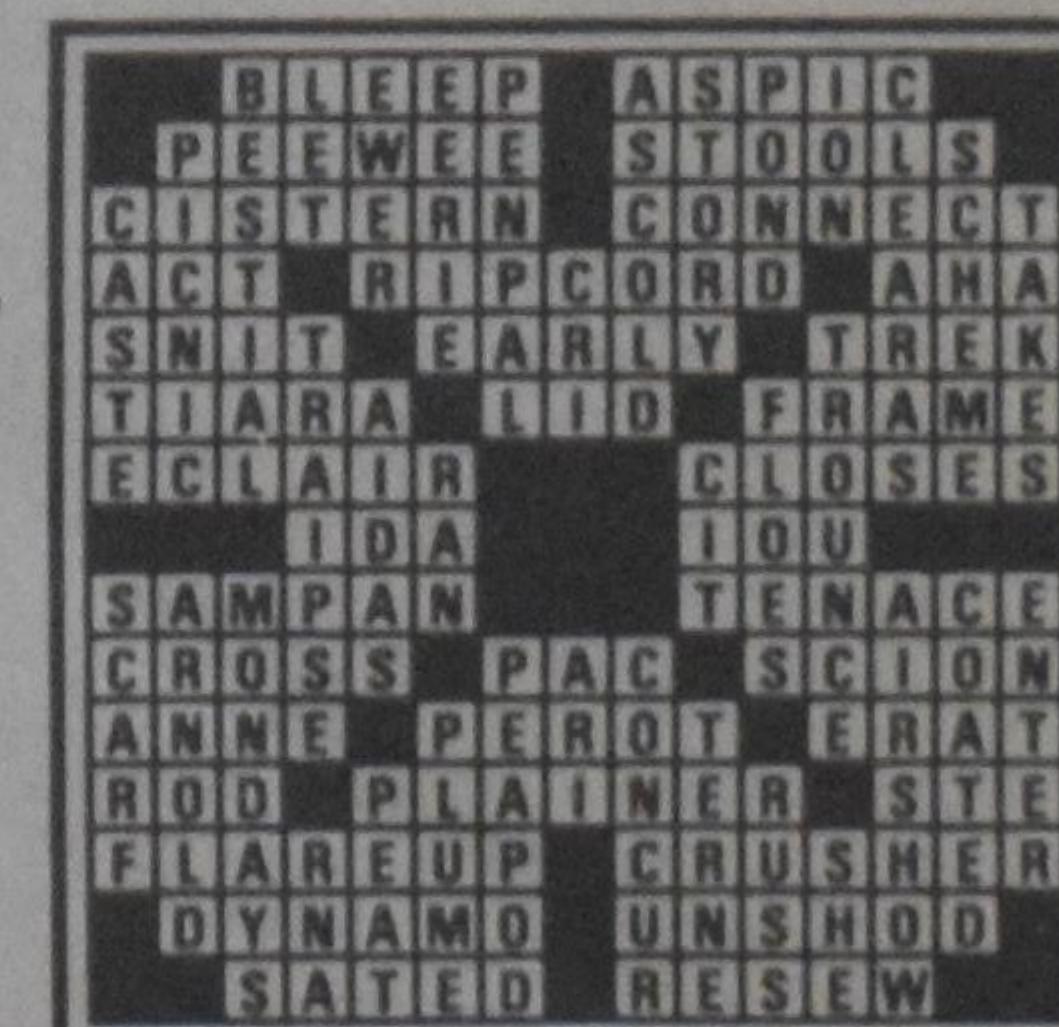
DOWN

1 Military weapon
2 "...to fetch — of water"
3 Stallone role
4 Racing boat
5 Italian resort
6 Zoo favorite
7 Coffee variety
8 Benefit
9 Shout
10 Marilyn Monroe, e.g.
11 Horn unit
12 Coach
13 Parseghian
13 Clever
21 Author Fleming
22 Actor
26 Type of type
27 Oscar de la —
28 Bend over
30 Rosary components
31 Canadian peninsula
32 Legerdemain
33 Hippodrome
34 Scour
35 City in North Carolina
37 Put on
41 Hatter



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Last Week's Puzzle



44 Look lasciviously
49 Resort
51 Horses
52 Clumsy
54 Aquatic mammal
55 Ross or Rigg
56 Wise lawgiver
58 — monster
59 Nothing
60 Aerie
61 Favorite
62 Pindaric work
63 Pose

News

The church is a man's world, says female pastor

Marian Van Til

Marchiene Rienstra is a name that's known to many if not most Christian Reformed people. After "years of struggle and soul-searching" about whether God was calling her to the ministry, and having finally concluded he was, she was one of the "pioneer" women at Calvin Seminary in Grand Rapids, Mich., beginning her studies there just as the youngest of her four children was entering pre-school. Her physician husband was and is her biggest supporter, says Rienstra.

In 1978, six years of part-time study later, Rienstra graduated from seminary — with no place to go if she chose to stay in the Christian Reformed Church into which she was born. She loved her church but couldn't deny her call; she joined, became ordained in, and accepted a pastorate in the Reformed Church in America (RCA).

CEO or pastor?

Gradually Rienstra began to realize that modern pastors in the Reformed tradition, whether men or women, are allowed little time for reflection, prayer and serious study. "You're caught up in being a CEO (chief executive officer)," she acknowledges.

"I went further than most do to make time for those things, but in the end I couldn't," she explains. She admits she's "a one-focus person and it's hard for [her] to divide [herself]."

Rienstra longed for a more contemplative life that would allow spiritual enrichment, but she didn't make any real moves toward such a life.

Until, that is, she was diagnosed with breast cancer. "That was the catalyst that made me reevaluate and change direction," she says. She resigned as the senior pastor of a large RCA in Holland, Mich., and decided not to take another church. That left her time for the things a pastor *should* have time to do, she feels. Now, she preaches a great deal, speaks and leads retreats.

Looking back and thinking about the CRC which was her home, Rienstra muses, "There are some ways in which I'm really sorry I had to leave. But it has led me in ways I would never have gone."

Ordination isn't the end of the matter

Rienstra has some advice for women (and men) in the Christian Reformed Church who will rejoice at the day when all church offices are opened to women.

"A lot of people think if we can get women in office it's all over," she says. "It's not over at all. That's when it really begins."

She explains what she means out of her own experience. Despite the RCA's ordaining of women, "I constantly experienced a kind of alienation. I was still working in a man's world, a system



PHOTO: ROSEANNE LOPERS-SWEETMAN

Rev. Marchiene Rienstra chatting with Alice Witvoet

set up by men, run by men." The tension and anxiety that that caused in her was another reason she re-channeled her work.

"Identify and articulate anything that doesn't feel natural and right to you as a Christian person and woman," she urges fellow women. "You have to name it. Then you, and others, including men, can deal with it."

Rienstra has a message for men, too: "To my brothers I would say the first thing is to acknowledge the fact that our

theology, our church polity, church order, church structure have all been developed by men and reflect male reality — which is often not the same as female reality. There should be no argument about that because "it's a fact," asserts Rienstra.

After such an admission, "talk to women," urges Rienstra. "Be sensitive enough to ask women, 'How do you see this? How do you experience this?' Learn to respect women's reality so we can become true partners."

News Digest

Irene Bom, column editor

No gender parity in smoking effects, study shows

TORONTO — Women who are heavy smokers run nearly three times the risk of lung cancer as do men who smoke as much, claims a new study reported in the *Toronto Star*.

A study of 1,600 Toronto-area people shows that women who have smoked a pack of cigarettes a day for 40 years have a chance of getting lung cancer that's 28 times as great as a non-smoker. By contrast, men who puff the same amount face a risk that's only 10 times as great as a non-smoker.

Possible reasons for the difference may include women smoking more than men, or a smaller average body mass making women more susceptible to the effects of smoke.



Vaniers on way to sainthood?

ROME — The Roman Catholic Church is investigating former governor general Georges Vanier and his wife, Pauline, as possible saints, reports the *London Free Press*.

Pauline, who died two years ago at age 92, spent the last 19 years of her life as a kind of grandmother to mentally handicapped men at L'Arche, the community founded by her son, Jean.

Ottawa theologian Rev. Roger Quesnel, who is investigating Pauline's life, said Pope John Paul wants to find married couples who could be canonized as models for other lay members of the church. The majority of the church's saints are either priests or nuns.



United as women in Christ

Donna Vlaming

Quite frankly, I was uncomfortable as I first sat down in the room full of 55 women. Here I was attending a conference called "And Some of Our Women Astounded Us." I found my own discomfort disconcerting. There were just so many ... women!

It struck me as Saturday progressed and I drank yet another cup of coffee that I had been so busy fitting into my children's and husband's worlds and various other important worlds that I had failed to recognize the fellowship which is present when a group of in-

tuitive, sensitive and capable women meet.

I attended thought-provoking workshops; I listened and spoke out in informal sessions. All the time I was learning firsthand about the community of women.

I savored both food and thought during meals, and participated in an evening celebration of the gifts God has lavished on us. I walked through other women's joys, frustrations, pain and remembrances. There were tears; there was much laughter and a bounty of hugs.

Sunday morning worship

was an inclusive part of our conference. Having heard few women pastors, I listened with extreme pleasure to Ruth Hofman, a person who is obviously secure in her womanhood and instilled with biblical truth.

I can't possibly do her sermon credit in a few words, but she brought home very clearly and sensitively Christ's love for humankind and our obligation to love those around us.

As the communion elements were passed from person to person, as the words of Christ graced each person's lips while she (or he) delivered these signs of grace to the person be-

side her or him, I was infused with a sense of community with the larger body of believers.

Just as the women watching their Lord die must have had numerous, complex feelings, and accepted each other as being bound by that experience, I believe I can speak for the women at the conference when I say we were united. We discovered that we all are indeed, truly blessed among women.

Donna Vlaming is a graphic artist and free-lance writer who lives in Aurora, Ontario.